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BOOK SIX

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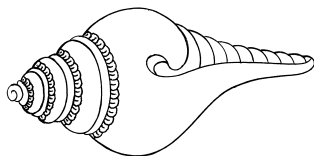
VOLUME ONE

INCLUDING
THE “BHAGAVAD GĪTĀ”
IN CONTEXT

TRANSLATED BY

Alex Cherniak

WITH A FOREWORD BY RANAJIT GUHA



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CSL CONVENTIONS

Sanskrit Alphabetical Order

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ṇ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Dentals:	<i>t th d dh n</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s ḥ</i>

Guide to Sanskrit Pronunciation

<i>a</i>	but		
<i>ā, â</i>	father		loch, or an aspiration with a faint echoing of the last element of the preceding vowel so that <i>tailh</i> is pronounced <i>tailhⁱ</i>
<i>i</i>	sit		
<i>ī, î</i>	fee		
<i>u</i>	put		
<i>ū, û</i>	boo	<i>k</i>	luck
<i>ṛ</i>	vocalic <i>r</i> , American purdy or English pretty	<i>kh</i>	blockhead
<i>ṝ</i>	lengthened <i>ṛ</i>	<i>g</i>	go
<i>ḷ</i>	vocalic <i>l</i> , able	<i>gh</i>	bighead
<i>e, ê, ē</i>	made, esp. in Welsh pronunciation	<i>ñ</i>	anger
<i>ai</i>	bite	<i>c</i>	chill
<i>o, ô, ô</i>	rope, esp. Welsh pronunciation; Italian solo	<i>ch</i>	matchhead
<i>au</i>	sound	<i>j</i>	jog
<i>ṁ</i>	<i>anusvāra</i> nasalizes the preceding vowel	<i>jh</i>	aspirated <i>j</i> , hedgehog
<i>ḥ</i>	<i>visarga</i> , a voiceless aspiration (resembling the English <i>h</i>), or like Scottish	<i>ñ</i>	canyon
		<i>ṭ</i>	retroflex <i>t</i> , try (with the tip of tongue turned up to touch the hard palate)
		<i>th</i>	same as the preceding but aspirated
		<i>ḍ</i>	retroflex <i>d</i> (with the tip

	of tongue turned up to touch the hard palate)	<i>b</i>	<i>before</i>
		<i>bh</i>	<i>abhorrent</i>
<i>dh</i>	same as the preceding but aspirated	<i>m</i>	<i>mind</i>
<i>ṇ</i>	retroflex <i>n</i> (with the tip of tongue turned up to touch the hard palate)	<i>y</i>	<i>yes</i>
		<i>r</i>	trilled, resembling the Italian pronunciation of <i>r</i>
		<i>l</i>	<i>linger</i>
<i>t</i>	French <i>tout</i>	<i>v</i>	<i>word</i>
<i>th</i>	tent <i>hook</i>	<i>ś</i>	<i>shore</i>
<i>d</i>	<i>dinner</i>	<i>ṣ</i>	retroflex <i>sh</i> (with the tip of the tongue turned up to touch the hard palate)
<i>dh</i>	guildhall		
<i>n</i>	<i>now</i>		
<i>p</i>	<i>pill</i>	<i>s</i>	<i>hiss</i>
<i>ph</i>	<i>upheaval</i>	<i>h</i>	<i>hood</i>

CSL Punctuation of English

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g., Ramáyana. It is not part of traditional Sanskrit orthography, transliteration, or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g., Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g., Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving samples of written Indic, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL Punctuation of Sanskrit

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will not alter the sandhi or the scansion. Proper names are capitalized. Most Sanskrit meters have four “feet” (*pāda*); where possible we print the common *śloka* meter on two lines. The capitalization of verse beginnings makes it easy for the reader to recognize longer meters where it is necessary to print the four metrical feet over four or eight lines. In the Sanskrit text, we use French *Guillemets* (e.g., «*kva saṃcicirṣuḥ?*») instead of English quotation marks (e.g., “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in sandhi.

SANDHI

Sanskrit presents the learner with a challenge: *sandhi* (euphonic combination). Sandhi means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity.

The charts on the following pages give the full sandhi system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. All that is important to know is the form of the second word without sandhi (pre-sandhi), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without sandhi. Such sandhi mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (*ā*) or with a circumflex (*â*). Our system uses the

VOWEL SANDHI

Final vowels:							Initial vowels:				
a	ā	i	ī	u	ū	ṛ	e	ai	o	au	
'ā 'ā 'ē 'ē 'ō 'ō a'r 'āi 'āi 'āu 'āu	"ā "ā "ē "ē "ō "ō a"r "āi "āi "āu "āu	ya yā 'ī 'ī yu yū yṛ ye yai yo yau	ya yā 'ī 'ī yu yū yṛ ye yai yo yau	va vā vi vī 'ū 'ū vṛ ve vai vo vau	va vā vi vī 'ū 'ū vṛ ve vai vo vau	ra rā ri rī ru rū 'ṛ re rai ro rau	e' āā ai aī au aū aṛ ae aai ao au	āa āā āi āī āu āū āṛ āe āai āo āau	o' aā ai aī au aū aṛ ae aai ao au	āva āvā āvi āvī āv u āv ū āv ṛ āv e āv ai āv o āv au	

CONSONANT SANDHI

Permitted finals:						(Except āḥ/ah)		Initial letters:	
k	t	p	ñ	n	m	h/r	āḥ	ah	
k	t	p	ñ	n	m	h	āḥ	ah	k/kh
g	d	b	ñ	n	m	r	ā	o	g/gh
k	c	p	ñś	mś	m	ś	ās	as	c/ch
g	j	b	ñ	mś	m	r	ā	o	j/jh
k	t	p	ñ	mś	m	ś	ās	as	t/th
g	d	b	ñ	mś	m	r	ā	o	d/dh
k	t	p	ñ	n	m	s	ās	as	t/th
g	d	b	ñ	n	m	r	ā	o	d/dh
k	t	p	ñ	n	m	h	āḥ	ah	p/ph
g	d	b	ñ	n	m	r	ā	o	b/bh
ñ	ñ	m	ñ	n	m	r	ā	o	nasals (n/m)
g	d	b	ñ	n	m	r	ā	o	y/v
g	d	b	ñ	n	m	zero ¹	ā	o	r
g	d	b	ñ	n	m	r	ā	o	l
g	l	b	ñ	ñ ²	m	r	ā	o	ś
k	c ch	p	ñ	ñ ś/ch	m	h	āḥ	ah	ś/s
k	t	p	ñ	n	m	h	āḥ	ah	h
gg h	dd h	bb h	ñ	n	m	r	ā	o	vowels
g	d	b	ñ/ññ ³	n/nm ³	m	r	ā	a ⁴	zero
k	t	p	ñ	n	m	h	āḥ	ah	

¹h or r disappears, and if a/i/u precedes, this lengthens to ā/i/ū. ²e.g. tñ+lokān=tāñ lokān.

³The doubling occurs if the preceding vowel is short. ⁴Except: ah+a=o '.

macron, except that for initial vowels in sandhi we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial *â*, before sandhi that vowel was *a*

<i>î</i> or <i>ê</i> ,	<i>i</i>
<i>û</i> or <i>ô</i> ,	<i>u</i>
<i>âi</i> ,	<i>e</i>
<i>âu</i> ,	<i>o</i>
<i>ā</i> ,	<i>ā</i>
<i>ī</i> ,	<i>ī</i>
<i>ū</i> ,	<i>ū</i>
<i>ē</i> ,	<i>ī</i>
<i>ō</i> ,	<i>ū</i>
<i>ai</i> ,	<i>ai</i>
<i>āu</i> ,	<i>au</i>
', before sandhi there was a vowel <i>a</i>	

When a final short vowel (*a*, *i*, or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī*, or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*. See, for instance, the following examples:

What before sandhi was *atra asti* is represented as *atr' âsti*

<i>atra âste</i>	<i>atr' âste</i>
<i>kanyā asti</i>	<i>kany" âsti</i>
<i>kanyā âste</i>	<i>kany" âste</i>
<i>atra iti</i>	<i>atr' êti</i>
<i>kanyā iti</i>	<i>kany" êti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before sandhi begins with *ṛ* (vowel), after sandhi begins with *r* followed by a consonant: *yathā*" *rtu* represents pre-sandhi *yathā ṛtu*.

(2) When before sandhi the previous word ends in *t* and the following word begins with *ś*, after sandhi the last letter of the previous word is *c*

and the following word begins with *ch*: *syāc chāstravit* represents pre-sandhi *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-sandhi form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

Exemplar of CSL Style

Where the Devanagari script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्धूरेणुद्विरदाननस्य ।
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव ॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva //

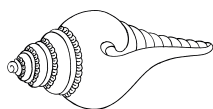
We print:

kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'|ānanasya
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl'|ātapa|pallav' ēva.

And in English:

May Ganésha's domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.

(“Nava-sáhasanka and the Serpent Princess” 1.3)



FOREWORD

‘B^{HISHMA}’ (*Bhīṣmaparvan*) IS NOT the beginning of the story of the “Maha-bhārata,” yet it has an inaugural importance of its own as the first of five books in the narrative of the battle itself. It shows that there was nothing more to be achieved by negotiation between the Kurus and the Pándavas, and Bhishma was now ready to act upon his decision to lead the former in the very first encounter of the war. Since he was the wisest and most venerable patriarch of the clan, this opening would be decisive for the outcome of the conflict, making the “Maha-bhārata” a tale of a myriad deaths foretold.

An epic display of violence, ‘Bhishma’ raises the curtain on what is about to unfold, canto by canto, as a great theater of cruelty. As such, it raises at the same time the question: how much violence can a text support? The answer is to be sought in the art of telling that interrupts the description of the battle again and again by episodes set in transverse to the otherwise pervasive violence. Not only does this break up the linearity of the narrative, but it disperses the tension and brutality of war by the insertion of stories of love, loyalty, and caring sentiment as if to make the point that there is more to humanity than just the power to kill. A lateral operation, it is a strategy used to mobilize the past in this drama as a critical brake on the mad rush of a dark and fearful present.

However, dispersal is not enough, by itself, for the containment of violence. Textual control has therefore to match it by displacement in a vertical intervention to move the

narrative from one level to another in order to make room for reflections on aspects of the human condition deeper than the excitement of the day. Of the many discourses introduced for this purpose it is the “Bhagavad Gita” (“Gita”) that interests us most in this context. It is generally regarded as a philosophical text of foundational importance. That in turn prompts the question why it has been necessary to site it in this particular book and not in some other.

The answer is not hard to find if it is noticed that a displacement occurred just as the hostilities were about to begin. Bhishma, the commander of the Káuravas, had already put his troops on alert by a last minute blast on his conch; on the Pándavas side, Krishna responded by a counter-blast and Árvjuna took up his bow to indicate that the battle was on. Yet what had seemed so imminent was brought to a screeching halt precisely at this moment. The tension that had been building up eased to let deliberation and argument take over. For Árvjuna, as he surveyed the array of opposing forces, was suddenly seized by conscience and declared to his mentor Krishna that he would not fight. What was at issue in the ensuing argument between the two was primarily about the right and wrong of fighting one’s own kinsmen. The story had obviously shifted to the ethical plane.

The development of the plot needed this shift. For the Káuravas’ bid for power rested critically on Bhishma’s support and he had to be brought down if the story were to proceed. But that was a feat beyond anyone on the Pándavas’ side other than Árvjuna who alone might to some extent—if not fully—match the old man, a veteran of many

a war, in martial skill and courage. But just as he heard the call to take up arms the young hero was stricken by conscience and paralyzed by indecision on a crucial question of choice between competing claims on his sense of duty. It took Krishna all of seven hundred verses to answer Ārjuna's doubts and make him change his mind. Such was the measure of this dilemma. Clearly it had its source in a mundane human actuality and not in divine will or metaphysical speculation. Thus the "Gita," child of a particular experience and its history, is in the first place an integral part of the chronicle of a feud over property between rival factions of a clan, and philosophy steps in, after the event, to construct it into an edifice of universal morality.

Yet that construction, even when shorn of universality, is not altogether without relevance. For it addresses some of the common confusion between ends and means so familiar in everyday life. Its universalist pretension is just a mythic conceit thanks to which a village dispute has been rhetorically blown up into subcontinental proportions. Nonetheless, it does make the point that violence helps to elucidate moral dilemmas. Quite a few of these would punctuate the course of the war implicating both Krishna and Bhishma and show how both had occasionally proved irresolute or opportunist in the face of crisis. Ārjuna's loss of nerve, triggered by the imminence of battle, was only the first of many instances that litter the text and subsequent books as well, with questions asked and left unanswered.

However, Krishna's answer to Ārjuna on this occasion has obviously stood the test of time. We need no presumption of an eternal verity or the sanctity of a divine pro-

nouncement to explain it. One can understand it simply in terms of the relativity of moral judgment in lived experience. So powerful and pervasive is such understanding that the “Gita” has been appropriated by popular common sense as a guide for everyday social intercourse, leaving it to the pandits and their commentators to sort out the knots in the textual tangle. These are legion. Since the first known commentary, dating back possibly to the ninth century CE, interpretation has been pulled in many directions by rival schools of faith and sometimes by differing points of view even within the same sect. This has earned for the “Gita” the dubious distinction of being infinitely adaptable.

Such a judgment is not altogether baseless. For evidence one has to turn to the fierce and irreconcilable dispute over the “Gita” between the followers of Shánkara and Ramánuja, the two great proponents of the Vedánta system. Typically this doctrinal conflict provides an instance of the eclectic drift in many of these interpretations. Ramánuja, as staunch as Shánkara in his adherence to knowledge (*jñāna*) as the appropriate life path (*mārga*), visibly inclines in favor of devotion (*bhakti*) in his reading of the text. So does Jñanēshvar in his thirteenth-century Marathi work. GANDHI, nearer our time, would bend over backwards to make a modified notion of karma or action an integral part of his view of the “Gita” as a dissertation on *bhakti*. Between these two there have been many commentators who have freely moved in the three realms of knowledge, action, and devotion, changing from one path to another and adjusting their primary affiliation to one or both of the other two.

Whatever the purists may think of it, accommodation of this sort has done nothing but good to Indian culture. For there can be no doubt that the eclectic tendency to identify the discourse with any particular dogma has saved it from the cruel indignity of being pensioned off as holy and useless. Historically, that has been the fate of many a canonical shastric text. The “Gita,” by contrast, has lived on renewing itself as an ethical statement that has not lost its relevance yet. Amenable to all systems but hostage to none, it has merged in regional and local vernacular traditions throughout the land. Rural and suburban forms of communication such as *Gītā/pāṭha* (literally, Gita-reading) gatherings have facilitated this process, and it reaches out to the common folk in the humblest villages and townships as a familiar sort of entertainment mixing recital and commentary with story-telling and music. Ethics displaced thus from the somber puranic theater of war has been adapted by popular theater as the stuff of everyday moral conduct. If the “Gita” loses some of its metaphysical gloss in this translation that is amply compensated by what it gains in the process of being opened up.

An equally emphatic testimony to the dynamism of such adaptability comes from the history of Indian nationalism. Each of its three great leaders, TILAK, AUROBINDO and GANDHI, who helped to transform it from its anemic beginning as a demonstration of loyalty to the British Raj into a mighty anti-imperialist mass movement, wrote commentaries on the “Gita.” This is a remarkable fact that highlights the importance of the text as a philosophy of self-questioning. For to ask, as Ārjuna does, what his duty

should be under the given circumstances, is indeed to echo Everyman's dilemma in the face of any difficult choice and its metonymies—"What should I do now?" "What am I to do with my life?" "Who am I?"

Krishna, in his answer, defines duty rather narrowly in terms of caste imperatives. However, the elitist bias of that advice could hardly stand up to the challenge of an emergent nationalism poised for a massive expansion. The mobilization of an entire people on what was to shape up as the liberal-democratic agenda of a national movement was incompatible with the rigidity of caste-hierarchy. It needed the much more inclusive and open framework of the nation subsuming all other denominations so that nationalism could act as an integral element of selfhood. Duty to the nation, or *deśa/sevā* (lit. service to the country) had, therefore, to come before any duty predicated on caste.

This momentous development that extended the idea of the self beyond prescriptive caste-identity is yet another instance of the buoyancy of the "Gita." It speaks of its remarkable ability to break out of the mold of its original design and adjust to the ethical and intellectual needs of the people at a critical turn in its history. A great survivor, it has added thus both to its own relevance for our time and to that of the book of 'Bhishma.'

RANAJIT GUHA

INTRODUCTION

‘BHISHMA’ (*Bhīṣmaparvan*) is the sixth of the eighteen books of the great epic, the “Maha-bhārata.” ‘Bhishma’ describes the events that took place during the first ten days of the great battle between the Káuravas and the Pándavas. The present CSL volume, containing the first half of ‘Bhishma,’ covers the entire events of the first four days of the battle and includes a discourse on cosmology as well as the famous “Bhagavad Gita.”

The Story up to ‘Bhishma’

The epic story centers on a conflict between two sets of cousins, the descendants of Bharata, over the possession of their ancestral kingdom. They are the children of two royal brothers of the Kuru lineage—Dhrita-rashtra and Pandu. When the throne of the Kurus falls to Dhrita-rashtra, ineligible to rule due to his blindness, his junior Pandu becomes king, but soon dies leaving five young sons, Yudhi-shthira, Bhima, Árjuna, Nákula and Saha-deva, known as the Pándavas.¹ Dhrita-rashtra, the father of a hundred sons collectively referred to as the Káuravas,² reigns as regent. The eldest Káurava, Duryódhana, is a year junior to Yudhi-shthira. Upon coming of age, Yudhi-shthira is consecrated as legitimate heir to the throne. Duryódhana, out of hatred and envy, plots against the Pándavas’ lives, yet the five brothers escape and roam in disguise from court to court, eventually winning the Panchála princess Dráupadi, who becomes their joint wife, and meeting Krishna, the chief of the Yádavas, who becomes their close friend and ally.

Soon Dhṛita-rashtra recalls them and, intending to avoid hostilities, divides the kingdom between the two groups of cousins. But Duryódhana is not content with this arrangement. As part of the royal consecration ritual, he challenges Yudhi-shthira to a game of dice and, with the help of his uncle Shákuni, skilled in gambling, wins Yudhi-shthira's kingdom and humiliates Dráupadi. The game results in the Pándavas' exile to the forest for twelve years, after which they are to spend a thirteenth year incognito in a populated place, in order to regain their kingdom.

Having met the terms of exile, the Pándava brothers reclaim their kingdom as agreed, but Duryódhana refuses to give it back. When peaceful means are exhausted, both contending parties prepare for war, gathering their allies. The Pándavas are far outnumbered by their enemies: they raise seven armies, whereas the Káuravas raise eleven. The Pándavas appoint Dhrishta-dyumna as commander on their side, and the Káuravas appoint Bhishma as commander on theirs. Eventually both forces face one another on the plains of Kuru-kshetra, "the field of Kuru," about to start battle which will last for eighteen days. It is at this crucial point that 'Bhishma' begins.

'Bhishma'

'Bhishma' opens with King Janam-éjaya, the great grandson of the Pándava Árjuna, asking the sage Vaishampáyana who is reciting the epic poem at a great sacrifice held by the king, about the way the heroes, assembled together on the field of the Kurus, fought. The sage narrates the battle events in every detail. He starts with the terrifying

omens foreboding the imminent fratricidal war, which are described to the blind King Dhrita-rashtra by his father, the sage Vyasa, to whom tradition attributes the authorship of the great epic.

Vyasa grants divine sight to the king's herald, the charioteer Sánjaya, in order to keep the king informed of the course of battle, serving as a war reporter. Asked by Dhrita-rashtra to tell him about the earth over which its rulers contend, Sánjaya gives a long discourse on traditional cosmology and lists the names of mountain ranges, rivers and tribes of India and beyond (cantos 4–12).

All of a sudden the bard returns from the battlefield and reports to the king that Bhishma, the venerable grandfather and guru of the Bháratas, the general of the Káurava army, the man of virtue, might and wisdom, who voluntarily renounced kingship and observed the vow of lifelong celibacy, has fallen in combat. Stricken with grief, Dhrita-rashtra laments and asks Sánjaya to relate to him at length how it happened, including everything that went before. After describing the two armies drawn up for battle, the bard recites the “Gita” and then proceeds to narrate the events of the war.

The “Bhagavad Gita”

The “Bhagavad Gita,” or “Song of the Lord,” the 700-verse religious philosophical poem in the form of a conversation between Árvjuna and Krishna on the eve of the great battle, is the most famous part of the entire epic. The “Gita” is presented as an integral part of the narrative, however scholars argue about its relationship to the “Maha-bhárata.” Apparently it was embedded in the epic around

200 BCE. Calling itself an Upanishad,³ the text draws on Upanishadic and other sources⁴ and sets their teachings into its own theistic context. The “Gita” consists of eighteen cantos (CSL edition (CSL) 25–42, Critical Edition (CE) 23–40).

The “Gita” is set at the utterly dramatic point when the confrontation between the two hostile forces reaches the highest pitch of tension, the moment before the war will burst out. As the troops of the two contending parties are facing each other on the battlefield, the heroic Pándava Áryjuna, stationed on his chariot, sees in the enemy ranks his relatives and teachers. Overcome by a moral problem, he, with sinking spirit, lays down weapons, feeling unable to raise them against his kinsmen and take part in the imminent battle even for the sake of justice. Áryjuna, overwhelmed with horror and despair, is ready to be killed rather than to shed the blood of his relatives and revered preceptors. He realizes that whoever wins, the results will be equally disastrous.

The “Song of the Lord” is meant to bring solution to Áryjuna’s moral dilemma: whether to follow the warrior code by going to battle and destroying the Káuravas for their wrongdoings, or to abstain from fighting and renounce his activities. In response to Áryjuna’s plea for guidance, his charioteer, cousin, brother-in-law⁵ and close friend Krishna, who turns out to be the incarnation of the Supreme God Vishnu, solves the dilemma through profound teaching and revelation. Seeking to encourage the Pándava to fight for the triumph of *dharma*, or righteousness, Krishna delivers a sermon that will later lay down the foundations of the religious and ethical doctrine of Hinduism.

Krishna teaches Ārjuna that the soul (*ātman*) is eternal and imperishable and does not die with the destruction of the body, but continues to reincarnate until it attains liberation from the cycle of deaths and rebirths. Since the soul is immortal—for “just as a man casts off his worn-out clothes and puts on other new ones, so the embodied soul casts off its worn-out bodies and takes other new ones.” (26.22)—one should not grieve over the death of those who are doomed to perish in the course of the impending battle.

Krishna exhorts Ārjuna not to be concerned with the outcome of his deeds and to act with the right motivation that consists in not being driven by desires for the fruits of actions. He explains that the self-discipline of yoga (“yoking”), through withdrawal of the senses from their objects, restraint of mind and meditation, can set one free from desires and lead to serenity and realization of the soul and Absolute and thereby to final release. Krishna transforms the Vedic concept of sacrifice aimed at gaining a desired fruit, by expounding that any duty-bound action performed with non-attachment to its results is a sacrificial act. He also points out that action is superior to inaction. Rejecting traditional asceticism, he teaches that real renunciation consists in disinterested activity. Selfless disinterested actions, entirely free from cravings and expectations, are to be performed in keeping with *sva/dharma* (“own duty”), i.e. the complex of obligations ordained for a person by his social status. Ārjuna should fulfill his inherent duty as a kshatriya, a member of the warrior estate, by engaging himself in battle for upholding *dharma*, righteousness, in the world.

Krishna shows Ārjuna the paths to liberation. Besides the path of selfless duty-bound action (*karma*), there is another, superior, path of devotion (*bhakti*) to him as a personal Lord. Krishna grants salvation to his devotees, for they are dear to him regardless of their social status. The idea of love and devotion contained in the “Gita” as a form of relationship with God, previously unknown to Indian religion, was to become predominant in various trends of Hindu thought which would emerge centuries later.

Apart from the paths of action and devotion there is a path of knowledge (*jñāna*), which is philosophically based on two main sources: the Upanishads and the early Sankhya.

According to the pantheistic Upanishadic teaching, the ultimate reality is described as brahman, the all-pervading, undifferentiated, impersonal, inexpressible divine unity, which emits and reabsorbs the universe, and with which the individual *ātman* of every sentient being is substantially identical. However, the “Song of the Lord” personifies this Absolute of the Upanishads as the Lord Krishna, the Supreme Person.

The other source of the teaching of the “Gita” is the dualist doctrine of Sankhya, which holds that there are two eternal principles totally distinct from each other: constantly changing material nature (*prakṛti*) and numerous immutable individual souls or “persons” (*puruṣas*). The entire world of objects, including each person’s body and mind, evolves from the unfolding material nature. The latter is constituted by three continually interweaving and interacting modes or qualities (*guṇas*): pure goodness (*sattva*), passionate activity (*rajas*), and dark dullness (*tamas*). All

phenomena are compounded by the combination of the three modes in various proportions. Material nature with its active modes is opposed to pure consciousness represented by the embodied souls that are imperishable, immutable and absolutely inactive, and are enmeshed in the flow of continuously changing *prakṛti*, as a result of their ignorance of their real identity. Release from the bondage of the material world is only possible by realizing the fundamental distinction between the self and the evolutes of material nature, however subtle they are, which can be achieved through cognition and yoga. In the “Gita” *prakṛti* is considered as God’s lower nature, and the *puruṣas* as his higher nature.

Krishna reveals his divinity to Ārjuna first through a discourse and then through a vision. He presents himself as an incarnation of the Supreme God and declares his role: “I send myself forth whenever righteousness declines and unrighteousness is on the rise, Bhārata; age after age I come into being to protect the virtuous, destroy the wicked, and reestablish righteousness” (28.7–8). Krishna’s divine manifestation culminates in canto 35, where Krishna appears before awestruck Ārjuna in his majestic cosmic form and within it Ārjuna sees the whole universe with innumerable throngs of creatures arising and perishing in the all-devouring fire of Time, the world destroyer. (35.15). During his theophany the Lord explains to the Pándava that the heroic warriors drawn up in the enemy ranks have long since been doomed by him to be slain, and that Ārjuna’s duty as a kshatriya is merely to act as God’s instrument and bring about the inevitable. Ārjuna, filled with veneration, becomes Krishna’s devotee.

By the end of the “Gita,” his doubts dispelled, Áryjuna, having undergone spiritual transformation, is fully determined to follow the kshatriya code and fulfill his inherent duty by fighting the battle.

Although embedded in the “Maha-bhárata” context, the “Song of the Lord” is self-contained and so densely charged with deep religious and philosophical meanings, that its message has proven to be universal and open to interpretation. The text has been interpreted over the centuries by various schools of thought quite differently, often controversially, and from diverse perspectives.

Commentaries on the “Gita” were composed by many famous Hindu philosophers and theologians. Among its major commentators in the tradition of Vedánta (completion of the Vedas) were the great monist philosopher Shánkara (eighth–ninth century CE) the founder of the Advaita (non-duality) school with its stress on knowledge of the Absolute as the only true reality, and the prominent Vaishnava⁶ theologian Ramánuja (twelfth century CE) the founder of the Viśiṣṭādvaita (limited non-duality) school stressing the aspect of devotion.

In the eyes of most Hindus, particularly Vaishnavas, the “Bhagavad Gita” is a highly authoritative text of utmost religious importance and is believed by them to be the revelation of God Vishnu in the form of Krishna, one of his ten avatars).

The influence of the “Gita” has spread far beyond the borders of India, and this text has become a pillar of the world’s spiritual classics. In this volume the “Gita” is presented in its epic context.

The War Starts

Before the battle begins, Yudhi-shthira pays obeisance to his teachers and elders who regret being compelled to side with the Káuravas who have patronized them. Asking their permission for the fight against them, he also requests each man to reveal to him the way they may be slain. The revered teacher Drona explains how he can be slain, which results in his death in 'Drona.' Grandfather Bhishma, the commander of the Káurava army, promises to reveal later how he is to be slain and fulfills his promise at the Pándavas' request on the eve of the tenth day of battle, which enables them to strike him down on the following day (see 'Bhishma' vol. 2, forthcoming).

Hostilities are now opened. The epic has recorded every detail. Fighting takes place only by day, and at twilight the troops retire to their camps till the next morning. The text abounds in gory and heroic scenes of battle with its military arrays, elaborate tactics, human and divine weaponry, reckless bravery, turmoil, bloodshed, moral discourses, and numerous minutely described duels. As other books of the "Maha-bhárata," 'Bhishma' is filled with fatality.

The Sanskrit Text

The Sanskrit text used for this translation of the *Bhīṣma-parvan* is KINJAWADEKAR's edition of the "Maha-bhárata" with Nīlakaṇṭha's commentary, with some emendations made on the basis of the Critical Edition.

Concordance of Canto Numbers with the Critical Edition

CSL	CE
1-2	1-2
3	3-4
4-14	5-15
15-16	16
17-21	17-21
22	22.1-16
23	(not in CE)
24	22.17-22
25-46	23-44
47.1-42	45.1-42
47.43-49.24	(not in CE)
49.25-53	45.43-63
50-64	46-60

Abbreviations

CE = Pune Critical Edition of the *Mahābhārata*

CSL = CLAY SANSKRIT LIBRARY edition of the *Mahābhārata*

K = KINJAWADEKAR (see Bibliography)

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Dedication

In fond memory of my modest and committed father LEV CHERNIAK (1939–2004), lion of an intellectual, and of my grandfather ISAAC MELAMED (1901–93), a distinguished teacher and humanist, an ocean of wisdom.

Notes

- 1 The actual paternity of the Pándavas is attributed respectively to the gods Dharma, Vayu, Indra, and the Ashvins.
- 2 Since Kuru was the common ancestor of all the Bháratas, the name “Káurava” technically applies to the Pándavas as well, though in most cases it refers only to the sons of Dhritarashtra and their allies.
- 3 Philosophical texts that belong to the corpus of the Vedic literature and describe the relationship of the soul (*ātman*) with the supreme reality (*brahman*).
- 4 Compare ‘Bhishma’ 26[“Gita” chapter 2].19–20 with *Kaṭha Upaniṣad* 2.18–19; 26[2].29 with *Kaṭha Upaniṣad* 2.7; 27[3].42 with *Kaṭha Upaniṣad* 3.10; 32[8].11 with *Kaṭha Upaniṣad* 2.15; 37[13].15 with *Īśa Upaniṣad* 5; 39[15].6 with *Kaṭha Upaniṣad* 5.15 etc. The “Gita” and *Śvetāśvatara Upaniṣad* share certain verses, yet the latter may have drawn on the former. The terminology and ideas of the “Gita” are also influenced by Sankhya, Yoga, Brahmanism, Buddhism, the cult of Krishna-Vāsu-deva etc.
- 5 The Pándavas are Krishna’s cousins, since their mother Kunti is the sister of Krishna’s father Vasu-deva. Besides that, Ārjuna is married to Krishna’s sister Subhádra.
- 6 Vaishnavas worship Vishnu as the supreme deity.

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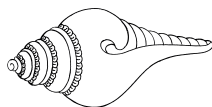
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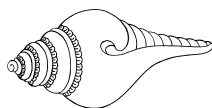
BOOK SIX

BHISHMA

VOLUME ONE

NĀRĀYAṆAṂ namaṣ|kṛtya
Naraṁ c' âiva nar'ôttamam,
devīṁ Sarasvatīṁ, Vyāsam,
tato Jayam udīrayet.

AFTER HONORING divine Naráyana and Nara,
supreme among men,
as well as the goddess Sarásvati and the sage Vyasa,
one should recite “The Victory.”*



I

ON THE EVE OF THE GREAT WAR

JANAMEJAYA uvāca:

1.1 **K**ATHAM YUYUDHIRE vīrāḥ Kuru|Pāṇḍava|Somakāḥ
pārthivāḥ su|mah”|ātmāno nānā|deśa|samāgatāḥ?

VAIŚAMPĀYANA uvāca:

yathā yuyudhire vīrāḥ Kuru|Pāṇḍava|Somakāḥ
Kuru|kṣetre tapah|kṣetre, śṛṇu tvam prthivī|pate.
te ’vatīrya Kurukṣetraṁ Pāṇḍavāḥ saha|Somakāḥ
Kauravāḥ samavartanta jigīṣanto mahā|balāḥ.
ved’|ādhyayana|saṁpannāḥ, sarve yuddh’|ābhinandināḥ,
āsaṁsanto jayaṁ yuddhe, balen’ ābhimukhā raṇe.

1.5 abhiyāya ca dur|dharṣāṁ Dhārtarāṣṭrasya vāhinīm
prān|mukhāḥ paścime bhāge nyaviśanta sa|sainikāḥ.

Samantapañcakād bāhyaṁ śibirāṇi sahasraśaḥ
kārayām āsa vidhivat Kuntī|putro Yudhiṣṭhirāḥ.
śūnyā ca prthivī sarvā, bāla|vṛddh’|āvaśeṣitā,
nir|aśva|puruṣ” ēv’ āsīd, ratha|kuñjara|varjitā.

yāvat tapati sūryo hi Jambū|dvīpasya maṇḍalam,
tāvad eva samāyātaṁ balaṁ, pārthiva|sattama.
eka|sthāḥ sarva|varṇās te maṇḍalaṁ bahu|yojanam
paryākrāmanta deśāṁś ca, nadīḥ, śailān vanāni ca.

JANAM-ÉJAYA said:

HOW DID THEY fight, those heroes—the Kurus, the Pándavas and the Sómakas, and other great-spirited kings who had assembled together from different countries? 1.1

VAISHAMPÁYANA said:

Listen, lord of the earth, to how those heroes—the Kurus, the Pándavas, and the Sómakas—fought on the sacred field of Kuru,* the land of austerities.

Upon reaching the field of the Kurus, the Pándavas and the Sómakas on one side confronted the Káuravas on the other. All of them were exceedingly strong and hungry for victory. Perfectly versed in reciting the Vedas, excited at the prospect of battle and intending to win the war, they all faced one another on the battlefield, along with their troops. Coming close to the invincible army of Dhritarashtra's son, the Pándavas with their troops encamped on the western part of the field, facing the east. 1.5

Yudhi-shthira, the son of Kunti, duly ordered that thousands of tents be pitched outside the area called Samánta-páñchaka.

The entire earth seemed empty, devoid of horses and men, deprived of chariots and elephants, with only children and the aged left behind.

The force had been assembled from wherever the sun shines upon the territory of the Jambu continent, best of kings. Men of all races, gathered at one place, occupied an area of many *yójanas** across regions, rivers, hills and forests.

1.10 teṣāṃ Yudhiṣṭhiro rājā sarveṣāṃ, puruṣa'rṣabha,
vyādideśa sa|vāhānāṃ bhakṣya|bhojyam an|uttamam,
śayyāś ca vividhās, tāta, teṣāṃ rātrau Yudhiṣṭhirah.
evam|vedī veditavyaḥ «Pāṇḍaveyo 'yam ity» uta,
abhiññānāni sarveṣāṃ, saṃjñās c' ābharaṇāni ca
yojayāṃ āsa Kauravyo yuddha|kāla upasthite.

dr̥ṣṭvā dhvaj'|āgraṃ Pārthasya Dhārtarāṣṭro mahā|manāḥ
saha sarvair mahī|pālaiḥ pratyavyūhata Pāṇḍavam,
pāṇḍuren' ātapa|treṇa dhriyamāṇena mūrdhani,
madhye nāga|sahasrasya bhrātṛbhiḥ parivāritah.

1.15 dr̥ṣṭvā Duryodhanam hr̥ṣṭaḥ Pañcālā yuddha|nandinah
dadhmuḥ prītā mahā|śaṅkhān, bheryaś ca madhura|svanāḥ.
tataḥ prahr̥ṣṭāṃ svāṃ senām abhivikṣy' ātha Pāṇḍavāḥ
babhūvur hr̥ṣṭa|manaso, Vāsudevaś ca vīryavān.
tato harṣaṃ samāgamyā Vāsudeva|Dhanañjayau
dadhmatuḥ puruṣa|vyāghrau divyau śaṅkhau rathe sthitau.

Pāñcājanyasya nirghoṣaṃ Devadattasya c' ōbhayoḥ
śrutvā tu ninadam yodhāḥ śakṛn|mūtraṃ prasusruvuḥ.
yathā siṃhasya nadataḥ svanaṃ śrutv" ètare mṛgāḥ
traseyur ninadam śrutvā, tathā vyasīdat tad balaṃ.

King Yudhi-shthira ordered that all of them, along with 1.10
 their animals, be provided with excellent food, bull-like
 man. Yudhi-shthira also made arrangements for the troops
 to rest at night. That descendant of Kuru provided every-
 one with certain means of recognition at the time of battle:
 tokens and badges, for the troops to know that a man be-
 longed to the Pándavas.

Seeing the top of the Partha's standard, Dhrita-rashtra's
 immensely proud son, with a white parasol held over his
 head, surrounded by his hundred brothers amid a thousand
 elephants, began, together with all his kings, to draw up his
 troops against the Pándava army.

When they saw Duryódhana, the delighted Panchálas, 1.15
 exhilarated at the prospect of battle, joyfully blew their great
 conches and beat their sweet-sounding kettledrums. At the
 sight of their army overwhelmed with joy, the Pándavas
 were pleased in their hearts, and so was vigorous Vásu-deva.
 Then Vásu-deva and Dhanan-jaya, the two tiger-like men
 both stationed in one chariot, blew their divine conches in
 elation.

Hearing the thunderous blare of the Pancha-janya and
 the Deva-datta conches, the enemy troops soiled themselves
 with feces and urine. The host was terrified at the sound,
 just as are the other animals at hearing a lion roar.

1.20 udatiṣṭhad rajo bhaumaṃ, na prājñāyata kiṃ cana,
astam gata iv' āditye sainyena sahas" āvr̥te.

vavarṣa c' ātra Parjanyo mām̐sa|śoṇita|vṛṣṭimān
dikṣu sarvāṇy anīkāni. tad adbhutam iv' ābhavat.
vāyus tataḥ prādur abhūn nīcaiḥ śarkara|karṣaṇaḥ,
vinighnaṃs tāny anīkāni śataśo 'tha sahasraśaḥ.

ubhe sainye ca, rāj' |ēndra, yuddhāya mudite bhṛśam
Kuru|kṣetre sthite yatte, sāgara|kṣubhit'|ōpame.

tayos tu senayor āsīd adbhutaḥ sa tu saṃgamaḥ,
yug'|ānte samanuprāpte dvayoḥ sāgarayor iva.

1.25 śūny" āsīt pṛthivī sarvā, vṛddha|bāl'|āvaśeṣitā,
nir|aśva|puruṣ" ēv' āsīd, ratha|kuñjara|varjitā,
tena senā|samūhena samānītena Kauravaiḥ.

tatas te samayaṃ cakruḥ Kuru|Pāṇḍava|Somakāḥ,
dharmān saṃsthāpayām āsur yuddhānām, Bharata'|rṣabha.
«nivṛtte vihite yuddhe syāt prītir naḥ paras|param
yath" |āparaṃ yathā|yogaṃ na ca syāt kasya cit punaḥ.
vācā yuddha|pravṛttānām vāc" āiva pratiyodhanam.
niṣkrāntāḥ pṛtanā|madhyān na hantavyāḥ kadā cana.

ⁱ
a rain deity

Dust rose from the ground, and nothing could be perceived clearly by the troops. The sun, suddenly enshrouded in it, appeared to have set. Parjanyaⁱ poured a shower of flesh and blood over the troops on all sides. It was like a miracle. Then a wind arose, carrying gravel along the ground and injuring hundreds and thousands of warriors. 1.20

King of kings, both armies, thrilling with immense joy, stood on the field of the Kurus, drawn up for battle like two surging oceans.

That clash between the two forces was wondrous, resembling that of two oceans when the end of an eon has come.

The entire earth seemed empty, devoid of horses and men, deprived of chariots and elephants, with only children and the aged left behind, because the Káuravas had assembled such an enormous host. 1.25

Then the Kurus, the Pándavas and the Sómakas agreed on the terms of engagement and established the rules of fair fight with regard to various types of combat, bull of the Bharatas. "When a fight has been properly ended, we on both sides should be on good terms, as is usual, so that no one should begin to fight further. Those involved in a verbal contest should fight by means of words alone. Those who have left the ranks should never be killed.

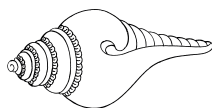
rathī ca rathinā yodhyo, gajena gaja|dhūr|gataḥ.
aśven' āśvī, padātiś ca pādāten' āiva, Bhārata.

1.30 yathā|yogaṃ, yathā|vīryaṃ, yathā|ôtsāhaṃ, yathā|balam,
samābhāṣya prahartavyaṃ, na viśvaste, na vihvale.
ekena saha saṃyuktaḥ, prapanno, vimukhas tathā,
kṣīṇa|śastro, vivarmā ca na hantavyaḥ kadā cana.
na sūteṣu, na dhuryeṣu, na ca śastr|ôpanāyiṣu,
na bherī|śaṅkha|vādeṣu prahartavyaṃ kathaṃ cana.»

evaṃ te samayaṃ kṛtvā Kuru|Pāṇḍava|Somakāḥ
vismayaṃ paramaṃ jagmuḥ prekṣamāṇāḥ paras|param.
niviśya ca mahā|ātmānas tatas te puruṣa'|rṣabhāḥ
hr̥ṣṭa|rūpāḥ, su|manaso babhūvuḥ saha|sainikāḥ.

A charioteer should fight against another charioteer. An elephant-rider should engage with another elephant-rider. A horseman should encounter a horseman, and a foot soldier should fight only with a foot soldier, Bhárata. A man should battle according to his capability, willingness, vigor and strength, and only after challenging his adversary. He should never strike anyone who is unsuspecting or in distress. He should never strike someone already engaged in combat with another, or someone who has surrendered, or someone who has his back turned, or someone unarmed or unarmored. Charioteers, animals, weapon suppliers, drummers and conch-blowers should not be attacked under any circumstances.” 1.30

Having made such an agreement, the Kurus, the Pándavas and the Sómakas stared at each other, filled with the highest wonder. And taking up their positions, those great-spirited, bull-like men and their troops seemed delighted and light-hearted.



2-3

ILL OMENS AND DIVINE SIGHT

VAIŚAMPĀYANA uvāca:

2.1 **T**ATAḤ PŪRV'ĀPARE saṁdhye samīkṣya bhagavān ṛṣiḥ
sarva|veda|vidāṁ śreṣṭho Vyāsaḥ Satyavatī|sutaḥ,
bhaviṣyati raṇe ghore, Bharatānāṁ pitāmahaḥ,
pratyakṣa|darśī bhagavān, bhūta|bhavya|bhaviṣya|vit,
Vaicitravīryaṁ rājānaṁ sa rahasya abravīd idam
śocantaṁ, ārtāṁ, dhyāyantaṁ putrāṇāṁ a|nayaṁ tadā.

VYĀSA uvāca:

rājan, parīta|kālās te putrās c' ānye ca pārthivāḥ.
te haniṣyanti saṁgrāme samāsādy' êtar'|êtaram.
2.5 teṣu kāla|parīteṣu vinaśyatsu ca, Bhārata,
kāla|paryāyam ājñāya mā sma śoke manaḥ kṛthāḥ.
yadi c' êcchasi saṁgrāme draṣṭum etān, viśāṁ pate,
cakṣur dadāni te, putra. yuddham etan niśāmaya.

DHṚTARĀṢṬRA uvāca:

na rocaye jñāti|vadhaṁ draṣṭum, brahma'|ṛṣi|sattama,
yuddham etat tv a|śeṣeṇa śṇuyāṁ tava tejasā.

VAIŚAMPĀYANA uvāca:

etasminn n' êcchati draṣṭum saṁgrāmaṁ, śrotum icchati,
varāṇāṁ īśvaro Vyāsaḥ Sañjayāya varam dadau.

VAISHAMPÁYANA said:

WHEN THE HOLY sage Vyasa, the son of Sátyavati, the best of all those versed in the Vedas, the grandfather of the Bharatas, the divine eyewitness to all events, knowing past, present, and future, had observed dawn and dusk when the frightful battle was imminent, he addressed these words in private to Vichíttra-virya's royal son, who was distressed and overcome by grief, brooding over the bad policy of his sons. 2.1

VYASA said:

Your Majesty, your sons and other kings are doomed to die. If they attack one another, they will die in the conflict. As soon as their time elapses, they will perish, descendant of Bharata. Be aware of the passage of time, and do not give way to sorrow. If you wish to see them in battle, lord of the people, let me grant you divine sight, my son. Observe this battle. 2.5

RASHTRA said:

I would not like to see the slaughter of my kinsmen, O foremost of divine sages! I would rather listen to the course of the battle in its entirety through your power.

VAISHAMPÁYANA said:

Since the king did not want to watch the combat, but was willing to hear of it, Vyasa, the lord of boons, granted a boon to Sánjaya.

VYĀSA uvāca:

- eṣa te Sañjayo, rājan, yuddham etad vadiṣyati.
etasya sarva|saṃgrāme na paro|kṣaṃ bhaviṣyati.
2.10 cakṣuṣā Sañjayo, rājan, divyen' āiva samanvitaḥ
kathayiṣyati te yuddhaṃ, sarva|jñāś ca bhaviṣyati.
prakāśaṃ v' ā|prakāśaṃ vā, rātrau vā yadi vā divā,
manasā cintitam api sarvaṃ vetsyati Sañjayaḥ.
n' āinaṃ śāstrāṇi chetsyanti, n' āinaṃ bādhiṣyate śramaḥ.
Gāvalgaṇir ayaṃ jīvan yuddhād asmād vimokṣyate.
ahaṃ ca kīrtim eteṣāṃ Kurūṇāṃ, Bharata|ṛṣabha,
Pāṇḍavānāṃ ca sarveṣāṃ prathayiṣyāmi! mā śucaḥ!
diṣṭam etan, nara|vyāghra. n' ābhiśocitum arhasi.
na c' āiva śakyaṃ saṃyantum. yato dharmas, tato jayaḥ.

VAIŚAMPĀYANA uvāca:

- 2.15 evam uktvā sa bhagavān Kurūṇāṃ prapitāmahaḥ
punar eva mahā|bhāgo Dhṛtarāṣṭram uvāca ha:

VYĀSA uvāca:

iha yuddhe, mahā|rāja, bhaviṣyati mahān kṣayaḥ!
tath' ēha ca nimittāni bhaya|dāny upalakṣaye.
śyenā, gṛdhrāś ca, kākāś ca, kaṅkāś ca sahitaḥ bakaiḥ
saṃpatanti nag'|āgreṣu, samavāyāṃś ca kurvate.
abhyagraṃ ca prapaśyanti yuddham ānandino dvijāḥ.
kravy'|ādā bhakṣayiṣyanti māṃsāni gaja|vājīnāṃ.
khaṭākhaṭ' ēti vāsanto bhairavā bhaya|vedināḥ
kaṅkāḥ prayānti madhyena dakṣiṇām abhito diśam.

ⁱ South is the region of death and the way to the underworld.

VYASA said:

Here is Sánjaya, Your Majesty, who will keep you informed of the course of the battle. Nothing will escape his sight throughout the war. Sánjaya will indeed be endowed with divine vision, Your Majesty. He will describe to you the events of battle, and will be aware of everything. Whether out in the open or hidden away, whether occurring by day or by night, or merely conceived in the mind, Sánjaya will know everything. Weapons will not harm him, and fatigue will not afflict him. This son of Gaválgana will return from the war alive. 2.10

As for me, I shall spread the glory of all the Kurus and the Pándavas, bull of the Bharatas. Do not grieve! It is Fate, tiger-like man. You should not give way to sorrow. It cannot be averted. Victory lies with righteousness.

VAISHAMPÁYANA said:

Having spoken thus, that holy, glorious great-grandfather of the Kurus addressed Dhrita-rashtra once more. 2.15

VYASA said:

There will be heavy losses in this war, great king! I already perceive dreadful omens. Hawks, vultures, crows, herons and cranes alight on the treetops and gather in flocks. These birds are delighted to foresee that battle is imminent. Carrion-eaters will feed on the flesh of elephants and horses. Fierce herons, their hideous cries portending horror, fly southwardsⁱ a rain deity across the center of the battlefield.

2.20 ubhe pūrv'āpare saṁdhye nityaṁ paśyāmi, Bhārata,
 uday'āstamane sūryaṁ kabandhaiḥ parivāritam.
 śveta|lohita|paryantāḥ, kṛṣṇa|grīvāḥ, sa|vidyutaḥ,
 tri|varṇāḥ parighāḥ saṁdhau bhānumantam avārayan.

jvalit'ārka'ēndu|nakṣatraṁ nir|viśeṣa|dina|kṣapam
 aho|rātraṁ mayā dr̥ṣṭam. tad bhayāya bhaviṣyati.
 a|lakṣyaḥ, prabhayā hīnaḥ paurṇamāsīm ca Kārttikīm
 candro 'bhūd agni|varṇaś ca padma|varṇe nabhas|tale.
 svapsyanti nihatā vīrā bhūmim āvṛtya pārthivāḥ,
 rājāno, rāja|putrās ca śūrāḥ parigha|bāhavaḥ.

2.25 antarikṣe varāhasya vṛṣa|daṁśasya c' ōbhayaḥ
 praṇādaṁ yudhyato rātrau raudraṁ nityaṁ pralakṣaye.
 devatā|pratimās c' āiva kampanti ca, hasanti ca,
 vamanti rudhiraṁ c' āsyaiḥ, khidyanti, prapatanti ca.
 an|lāhatā dundubhayaḥ praṇadanti, viśāṁ pate.
 a|yuktās ca pravartante kṣatriyāṇāṁ mahā|rathāḥ.

kokilāḥ, śata|patrās ca, cāṣā, bhāsāḥ, śukās tathā,
 sārasās ca, mayūrās ca vāco muñcanti dāruṇāḥ.
 gr̥hīta|śastrāḥ krośanti carmiṇo vāji|pr̥ṣṭha|gāḥ.
 aruṇ'ōdayeṣu dr̥śyante śataśaḥ śalabha|vrajāḥ.

2.30 ubhe saṁdhye prakāśete diśāṁ dāha|samanvite.
 parjanyaḥ pāṁsu|varṣī ca, mām̐sa|varṣī ca Bhārata.

yā c' āiṣā viśrutā, rājams, trailokye sādhu|saṁmatā
 Arundhatī, tay" āpy eṣa Vasiṣṭhaḥ pr̥ṣṭhataḥ kṛtaḥ.
 Rohiṇīm pīdayann eṣa sthito, rājañ, Śanaīscarah.
 vyāvṛttaṁ lakṣma somasya. bhaviṣyati mahad bhayam.

These days, at the junctures of both dawn and dusk, 2.20
I invariably see the sun surrounded by headless, limbless
corpses when it rises and sets. Three-colored, lightning-
charged lines of clouds, white and red at the edges and black
in the middle, obscure the sun at these junctures.

For a day and a night I have seen the sun, the moon and
the stars glowing all at once, making no distinction between
day and night. All this portends terror. Even at full moon
in the month of Kárttika* the moon, devoid of luster, be-
came invisible or resembled a fire in the lotus-colored sky.
Many valiant rulers of the earth, brave kings and princes
with mace-like mighty arms, will be slain and will sleep cov-
ering the earth.

At night I constantly perceive the ferocious screams of a 2.25
boar and a cat fighting in the sky. The images of the deities
tremble, laugh, vomit blood through their mouths, sweat
and fall down. War drums sound without being struck, lord
of the people. The warriors' mighty chariots travel without
being yoked.

Cuckoos, woodpeckers, jays, falcons, parrots, cranes and
peacocks utter horrible cries. Horsemen, armed with weap-
ons and shields, scream. Locust swarms by the hundred ap-
pear at sunrise. At both junctures, dawn and dusk, all di- 2.30
rections are ablaze. Parjanya rains down dust and flesh, de-
scendant of Bharata.

The star Arúndhati, revered by the righteous all over
the triple universe, has left her husband Vasíshttha behind,
my king. Saturn eclipses the constellation Róhini, Your
Majesty. The mark on the surface of the moon has turned
round. All this portends great horror. A terrible rumbling

an|abhre ca mahā|ghoraṃ stanitaṃ śrūyate 'nīsam.
vāhanānāṃ ca rudatāṃ prapatanty āsru|bindavaḥ.

VYĀSA uvāca:

- 3.1 KHARĀ GOṢU prajāyante. ramante mātṛbhiḥ sutāḥ.
an|ārtavaṃ puṣpa|phalaṃ darśayanti vana|drumāḥ.
garbhiṇyo 'l|jāta|putrās ca janayanti vibhīṣaṇān.
kravy'ā|dāḥ pakṣibhiś c' āpi sah' āśnanti paras|param.
tri|viṣāṇās, catur|netrāḥ, pañca|pādā, dvi|mehanāḥ,
dvi|śīrṣās ca, dvi|pucchās ca, daṃṣṭriṇaḥ paśavo 'śivāḥ
jāyante, vivṛt'|āsyās ca, vyāharanto 'śivā girāḥ.
tri|padāḥ, śikhinas tārksyās catur|daṃṣṭrā, viṣāṇinaḥ.
3.5 tath' āiv' ānyās ca dṛśyante striyo vai brahma|vādinām
vainateyān mayūrāṃś ca janayanti pure tava.
go|vatsaṃ vaḍavā sūte, śvā sṛgālaṃ, mahī|pate,
kukkurān karabhās c' āiva, śukās c' ā|śubha|vādināḥ.
striyaḥ kās cit prajāyante catasraḥ pañca kanyakāḥ;
tā jāta|mātrā nṛtyanti, gāyanti ca hasanti ca.
prthag|janasya sarvasya kṣudrakāḥ prahasanti ca,
nṛtyanti, parigāyanti, vedayanto mahad bhayam.
pratimās c' ālikhanty etāḥ sa|śastrāḥ kāla|coditāḥ,
anyonyam abhidhāvanti śīsavo daṇḍa|pāṇayaḥ.
3.10 anyonyam abhimṛdnanti nagarāṇi yuyutsavaḥ.
padm'|ōtpalāni vṛkṣeṣu jāyante, kumudāni ca.
viṣva|vātās ca vānty ugrā, rajo n' āpy upaśāmyati.
abhīkṣṇaṃ kampate bhūmir, arkaṃ Rāhur upaiti ca.

of thunder is heard incessantly in the cloudless sky. Tears drop from the eyes of weeping animals.

VYASA said:

DONKEYS ARE BORN from cows. Sons indulge in sex with their mothers. Forest trees are displaying unseasonable flowers and fruits. Pregnant women, before their children can be born, give birth to monsters. Carrion-eating beasts and birds feed on each other. 3.1

And creatures of ill-boding are born: three-horned, four-eyed, five-legged, two-headed, two-tailed, with double genitals, with protruding teeth and gaping mouths, they utter ominous cries. Griffins are born with three legs and four tusks, with crests and horns.

In your city, it appears that some of the wives of Vedachanting brahmins have given birth to eagles and peacocks. A mare bears a calf, and a bitch brings forth a jackal, Your Majesty. Elephant cows bear puppies, and parrots talk inauspiciously. Some women give birth to four or five daughters at a time and they start dancing, singing, and laughing the moment they are born. 3.5

The whole mean rabble laughs, dances, and sings loudly, foreboding great terror. Urged by Time, children draw armed figures and chase one another with cudgels in their hands. Eager to fight, they trample down each other's strongholds. Lotuses and lilies grow on trees. From every direction storm winds blow, and the dust does not settle. The earth constantly quakes, and Rahu* approaches the sun. 3.10

śveto grahas tathā Citrām samatikramya tiṣṭhati,
 abhāvaṃ hi viśeṣeṇa Kurūṇāṃ tatra paśyati.
 dhūma|ketur mahā|ghoraḥ Puṣyaṃ c' ākramya tiṣṭhati.
 senayor a|śivaṃ ghoram kariṣyati mahā|grahaḥ.

Maghāsv Aṅgārako vakraḥ, Śravaṇe ca Bṛhaspatiḥ.
 Bhagaṃ nakṣatram ākramya Sūrya|putreṇa pīḍyate.

3.15 Śukraḥ Proṣṭhapade Pūrve samāruhya virocate,
 Uttare tu parikramya sahitaḥ pratyudikṣate.
 śveto grahaḥ prajvalitaḥ, sa|dhūma iva pāvakaḥ,
 Aindraṃ tejasvi nakṣatram Jyeṣṭhām ākramya tiṣṭhati.

Dhruvaḥ prajvalito ghoram apasavyaṃ pravartate.
 Rohiṇiṃ pīḍayaty evam, ubhau ca śaśi|bhāskarau,
 Citrā|Svāty|antare c' āiva viṣṭhitaḥ paruṣa|grahaḥ.
 vakr'ānuvakram kṛtvā ca Śravaṇam pāvaka|prabhaḥ
 Brahmarāśiṃ samāvṛtya Lohitāṅgo vyavasthitaḥ.

sarva|sasya|paricchannā pṛthivī phala|mālinī.
 pañca|śīrṣā yavās c' āiva, śata|śīrṣās ca śālayaḥ.

3.20 pradhānāḥ sarva|lokasya, yāsv āyattam idaṃ jagat,
 tā gāvaḥ prasnutā vatsaiḥ śonitaṃ prakṣaranty uta.

nīścerur arcīṣaś cāpāt, khaḍgās ca jvalitā bhṛśam.
 vyaktaṃ paśyanti śastrāṇi saṃgrāmaṃ samupasthitam.
 agni|varṇā yathā bhāsaḥ śastrāṇām, udakasya ca,
 kavacānām, dhvajānām ca, bhaviṣyati mahā|kṣayaḥ!

The white planet has passed beyond the constellation Chitra and dwells there, by which one foresees the destruction of the Kurus in particular. A horrible comet has attacked the constellation Pushya. This great planet will cause terrible misfortune for both armies.

Mars moves retrograde in the constellation Magha, and Jupiter in the constellation Shravana. The Sun's son Saturn has approached the constellation Bhaga and impinges on it. Venus shines, having ascended toward Purva Bhadra and, moving around in the junction, looks toward Úttara Bhadra. The white planet, glowing like a smoky fire, has entered Indra's bright constellation Jyeshtha and remains there. 3.15

The Polar star is shining intensely and moving to the right. The fierce planet Rahu, positioned between the constellations Chitra and Svati, is eclipsing Róhini as well as the moon and the sun. The red-bodied planet Mars, blazing like fire, has gone retrograde in the Shravana constellation and now resides in the constellation Brahma-rashi to which it has returned.

The earth is now covered with all its crops at the same time; it is garlanded with cereals. Barley stalks bear five and paddy stalks a hundred ears each. Cows, the foremost of all the creatures in the world, on whom depends the universe, yield only blood when sucked by their calves. 3.20

Blazing rays of light emanate from bows, and swords glow fiercely. Evidently weapons anticipate that war is about to break out. As the radiance of arms, water, armor and banners is fire-like, a great destruction will occur! At the time of carnage between the Kurus and the Pándavas, Your

prthivī śoṇit'āvartā dhvaj'ôḍupa|samākulā
Kurūṇām vaiśase, rājan, Pāṇḍavaiḥ saha, Bhārata.

dikṣu prajvalit'āsyās ca vyāharanti mṛga|dvijāḥ.
atyāhitam darśayanto vedayanti mahad bhayam.

3.25 eka|pakṣ'ākṣi|caraṇaḥ śakuniḥ kha|caro niśi
raudram vadati samrabdhaḥ, śoṇitam chardayann iva.
śastrāṇi c' āiva, rāj'êndra, prajvalant' īva samprati.
sapta'rṣiṇām udārāṇām samavacchādyate prabhā.

samvatsara|sthāyinau ca grahau prajvalitāv ubhau
Viśākhāyāḥ samīpa|sthau Bṛhaspati|Śanaiścrau.
candr'ādityāv ubhau grastāv ek'āhnā hi trayo|daśim
a|parvaṇi graham yātau, prajā|samkṣayam icchataḥ.

a|śobhitā diśaḥ sarvāḥ pāṃsu|varṣaiḥ samantataḥ.
utpāta|meghā raudrās ca rātrau varṣanti śoṇitam.

3.30 Kṛttikām pīḍayaṃs tīkṣṇair nakṣatram, prthivī|pate.
abhīkṣṇa|vātā vāyante dhūma|ketum avasthitāḥ.

viṣamaṃ janayanty eta ākranda|jananam mahat.
triṣu pūrveṣu sarveṣu nakṣatreṣu, viśāṃ pate,
Budhaḥ sampatate 'bhīkṣṇam, janayan su|mahad bhayam.†
catur|daśim, pañca|daśim, bhūta|pūrvām ca śoḍaśim;
imām tu n' ābhijāne 'ham amāvāsyām trayo|daśim,
candra|sūryāv ubhau grastāv eka|māse trayo|daśim.

Majesty, descendant of Bharata, the earth will turn into a river of blood, full of eddies and strewn with banners for rafts.

On every side animals and birds utter frightful cries. Ex-
hibiting evil portents, they forebode great terror. A bird 3.25
with one wing, one eye, and one leg screams fiercely in a
rage at night, as if vomiting blood. The very weapons, king
of kings, seem now to be ablaze. The luster of the constel-
lation of the seven exalted Rishis* grows dim.

The planets Jupiter and Saturn, both glowing, have kept
a position near the constellation Vishákha for a whole year.
The moon and the sun undergo untimely eclipses on the
thirteenth day of the lunar fortnights, as if seeking the de-
struction of the people.

All directions are disfigured by rains of dust all around.
Frightful clouds, boding calamity, pour showers of blood
at night. Rahu fiercely afflicts the constellation Kríttika, 3.30
lord of the earth. Stormy winds, caused by comets, are con-
stantly blowing.

All these factors portend a great disaster heavy with vi-
olence. Mercury is constantly roaming in all three east-
ern constellations, thus causing extreme danger, lord of
the people. A new moon has always appeared on the four-
teenth, the fifteenth or the sixteenth of the lunar month.
But I have never before known it to happen on the thir-
teenth, or that the moon and the sun could be eclipsed
within thirteen days during the same month.

alparvaṇi graheṇ' âitau prajāḥ saṁkṣapayīṣyataḥ.
māmsa|varṣaṁ punas tīvram āsīt kṛṣṇa|catur|daśīm.
śoṇitair vaktra|saṁpūrṇā a|tṛptās tatra rākṣasāḥ.
pratisroto 'vahan nadyaḥ.† saritaḥ śoṇit'|ôdakāḥ.
phenāyamānāḥ kūpās ca nardanti vṛṣabhā iva.

3.35 patanty ulkāḥ sa|nirghātāḥ Śakr'|âsani|sama|prabhāḥ.
adya c' âiva niśāṁ vyuṣṭām a|nayaṁ samavāpsyatha.
viniḥsr̥tya mah"ôlkābhiś caturbhis timiraṁ sarvato|diśam
anyonyam upatiṣṭhadbhis tatra c' ôktaṁ maha"r̥ṣibhiḥ:
«bhūmi|pāla|sahasrāṇāṁ bhūmiḥ pāsyati śoṇitam.»

Kailāsa|Mandarābhyāṁ tu, tathā Himavato, vibho,
sahasraśo mahā|śabdaḥ, śikharāṇi patanti ca.
mahā|bhūtā bhūmi|kampe catvāraḥ sāgarāḥ pṛthak
velām udvartayant' îva kṣobhayanto vasun|dharām.
vṛkṣān unmathya vānty ugrā vātāḥ śarkara|karṣiṇaḥ.
ābhagnāḥ su|mahā|vātair, aśanibhiḥ samāhataḥ

3.40 vṛkṣāḥ patanti, caityās ca grāmeṣu nagareṣu ca.

nīla|lohita|pīlās ca jvalaty agnir huto dviljaiḥ,
vām'|ârcir, duṣṭa|gandhaś ca, muñcan vai dāruṇaṁ svanam.
sparśā, gandhā, rasās c' âiva viparītā, mahi|pate.
dhūmaṁ dhvajāḥ pramuñcanti

kampamānā muhur muhuḥ.
muñcanti aṅgāra|varṣaṁ ca
bheryaś ca paṭahās tathā.

By means of their untimely eclipses they will cause a huge destruction of people. On the fourteenth of the dark fortnight* there was again a heavy rain of flesh. *Rákshasa* demons remain insatiable though their mouths are filled with blood. Rivers have turned their streams backward. River-water has turned to blood. Wells are foaming up and bellowing like bulls.

Meteors, aglow like Shakra's thunderbolt, are falling with a rumbling sound. At daybreak, as soon as this night is over, you will face misfortune. Pitch darkness has spread all around. Great sages have emerged from their dwellings with large firebrands in their hands and, upon meeting each other, have said: "The earth will drink the blood of thousands of kings." 3.35

Sounds of explosions can be heard from the mountains of Kailása, Mándara and Hímatav, lord. Thousands of summits are collapsing. As a result of the earthquake each of the four great oceans has swollen and seems to be overflowing its shores and perturbing the earth. Fierce winds are blowing, carrying gravel and uprooting trees. Crushed by mighty winds and struck by lightning, trees, even sacred ones, are falling down in both villages and towns. 3.40

Sacrificial fire is burning blue, red or yellow when the brahmins make oblations. Its flames are leaning to the left, exhaling a bad smell and producing a ghastly sound. The senses of touch, smell, and taste have become unnatural, Your Majesty. Banners are emitting smoke and shaking again and again. Drums and kettledrums are pouring a shower of coal dust.

śikharāṇām samṛddhānām upariṣṭāt samantataḥ
vāyasās ca ruvanty ugraṃ, vāmaṃ maṇḍalam āsritāḥ.
«pakkā|pakk” êti» su|bhṛśaṃ vāvāśyante vayāṃsi ca,
niliyante dhvaj’|āgreṣu kṣayāya prṭhivī|kṣitām.

3.45 dhyāyantaḥ prakirantaś ca vyālā vepathu|saṃyutāḥ.
dīnās turāṇ|gamāḥ sarve, vāraṇāḥ salil’|āśrayāḥ.

etac chrutvā bhavān atra prāpta|kālaṃ vyavasyatām,
yathā lokaḥ samucchedaṃ n’ āyaṃ gaccheta, Bhārata.

VAISAMPĀYANA uvāca:

pitur vaco niśamy’ ātad Dhṛtarāṣṭro ’bravīd idam:
«diṣṭam etat purā manye; bhaviṣyati, na saṃśayaḥ.
rājānaḥ kṣatra|dharmeṇa yadi vadhyanti saṃyuge,
vīra|lokaṃ samāsādyā sukhaṃ prāpsyanti kevalam.
iha kīrtiṃ, para|loke dīrgha|kālaṃ mahat sukham
prāpsyanti puruṣa|vyāghrāḥ prāṇāṃs tyaktvā mah”|āhave.»

VAISAMPĀYANA uvāca:

3.50 evam ukto munis tattvaṃ kav’|īndro, rāja|sattama,
Dhṛtarāṣṭreṇa putreṇa, dhyānam anvagamat param.
sa muhūrtaṃ tathā dhyātvā punar ev’ ābravīd vacaḥ:
«a|saṃśayaṃ, pārthiv’|ēndra, Kālāḥ saṃkṣipate jagat,
srjate ca punar lokān. n’ ēha vidyati śāśvatam.

And all around, above the tops of tall trees, crows are wheeling in circles from the left and croaking ominously. Birds are constantly uttering fierce cries of “pakka-pakka” and perching on the tops of standards, thus portending the destruction of the rulers of the earth. Rogue elephants are defecating, trembling with fear. All the horses are distressed, and elephants are taking shelter in water. 3.45

Hearing all this, make an appropriate decision, lord, descendant of Bharata, so that this world may escape extermination.

VAISHAMPÁYANA said:

After hearing his father’s words, Dhrita-rashtra said:

“I believe that this was predestined long ago beyond a doubt. If the kings are slain in combat in accord with the warrior code, they will reach the world of heroes and find nothing but felicity. These tiger-like men, laying down their lives in a great battle, will achieve glory in this world and the highest everlasting bliss in the world to come.”

VAISHAMPÁYANA continued:

Thus addressed by his son Dhrita-rashtra, O best of kings, the lord of poets and great sage Vyasa attained deep concentration. Having contemplated for a little while, Vyasa spoke again: 3.50

“No doubt, king of kings, it is Time that destroys the universe and creates the worlds anew. Nothing is eternal here.

jñātīnām vai Kurūṇām ca, saṁbandhi|suhṛdām tathā,
dharmyaṁ deśaya panthānaṁ. samartho hy asi vāraṇe.
kṣudraṁ jñāti|vadhaṁ prāhur. mā kuruṣva mam' â|priyam.

Kālo 'yaṁ putra|rūpeṇa tava jāto, viśāṁ pate.
na vadhaḥ pūjyate Vede. hitaṁ n' âiva kathaṁ cana.

3.55 hanyāt sa eva† yo hanyāt kula|dharmaṁ svakāṁ tanum.
Kālen' ôtpatha|gant" âsi śakye sati yath" âpadi.
kulasy' âsya vināśāya, tath" âiva ca mahi|kṣitām,
an|artho rājya|rūpeṇa tava jāto, viśāṁ pate.

lupta|dharmā pareṇ' âsi. dharmam darśaya vai sutān.
kiṁ te rājyena, dur|dharṣa, yena prāpto 'si kilbiṣam?
yaśo, dharmam ca, kīrtiṁ ca pālayan svargam āpsyasi.
labhantām Pāṇḍavā rājyaṁ. śamaṁ gacchantu Kauravāḥ.»

evaṁ bruvati vipr'|êndre Dhṛtarāṣṭro 'mbikā|sutaḥ
ākṣipya vākyam vākyal|jño vākyam c' âiv' âbravit punaḥ.

DHṚTARĀṢṬRA UVĀCA:

3.60 yathā bhavān vetti tath" âsmi vettā.†
bhāv'|âbhāvau viditau me yath"|ârthau.
sv'|ârthe hi saṁmuhyati, tāta, loko.
mām c' âpi lok'|ātmakam eva viddhi.
prasādaye tvām a|tula|prabhāvaṁ!

Show the path of righteousness to both your kinsmen, the Kurus, and to your relatives and friends. You are able to restrain them. The slaughter of kinsmen is said to be wicked. Do not do a deed that would distress me.

Time itself has been born in the form of your son, lord of the people. Violence is never praised in the Vedas. It can never produce a good result. Whoever destroys family custom, thus destroys his own body. Urged by Time, you are about to go astray, although you are able to follow the right path, as is often the case when disaster looms. This misfortune has befallen you in the form of kingship, lord of the people, threatening to destroy your family and many other rulers of the earth. 3.55

Your enemy has plundered your virtues. Show your sons the path of righteousness. What good will this kingdom do you, unconquerable hero, if it leads you into transgression? You will win heaven by taking care of your good name, virtue and fame. Let the Pándavas have the kingdom, and let the Káuravas achieve peace.”

As the lord of the sages was saying this, Ámbika's son Dhrita-rashtra, that master of speech, interjected and spoke to him again.

RASHTRA said:

The true meaning of existence and non-existence is known to me, just as it is known to you, my lord. But the world, dear father, is confused in matters of self-interest. Consider me an ordinary man. I supplicate you, whose might is beyond compare! You are our refuge and our wise guide. My sons are not obedient to me, great sage. My mind 3.60

tvam no gatiṃ darśayitā ca dhīraḥ.
na c' āpi te vaśaḥ me, maha"rṣe.

na c' ādharmaṃ kartum arhā hi me matiḥ.
tvam hi dharmaḥ pravṛttiś ca, yaśaḥ, kīrtiś ca Bhāratī,
Kurūṇaṃ Pāṇḍavānāṃ ca mānyaś c' āsi pitāmahaḥ.

VYĀSA uvāca:

Vaicitravīrya nṛpate, yat te manasi vartate,
abhidhatsva yathā kāmam. chett' āsmi tava saṃśayam.

DHṚTARĀṢṬRA uvāca:

yāni līṅgāni saṃgrāme bhavanti vijayiṣyatām,
tāni sarvāṇi, bhagavañ, śrotum icchāmi tattvataḥ.

VYĀSA uvāca:

3.65 prasannaḥ bhāḥ pāvaka ūrdhvaḥ raśmiḥ,
pradakṣiṇ'āvartaśīkḥo, vidhūmaḥ.
puṇyā gandhās c' āhūtīnāṃ pravānti.
jayasy' ātad bhāvino rūpam āhuḥ.
gambhīraḥ ghoṣās ca mahāḥ svaṇās ca
śāṅkhā mṛdaṅgās ca nadanti yatra,
viśuddhaḥ raśmis tapanāḥ śaśī ca,
jayasy' ātad bhāvino rūpam āhuḥ.
iṣṭā vācaḥ pṛṣṭhato vāyasānāṃ
saṃprasthitānāṃ ca gamiṣyatām ca.
ye pṛṣṭhataḥ, te tvarayanti, rājan,
ye c' āgrataḥ, te pratiṣedhayanti.
kalyāṇaḥ vācaḥ śakunā, rājaḥ haṃsāḥ,
śukāḥ, krauñcāḥ, śataḥ patrās ca yatra,
pradakṣiṇās c' āiva bhavanti saṃkhye,
dhruvaṃ jayaṃ tatra vadanti viprāḥ.

is not capable of committing an injustice. You are indeed the source of righteousness, fame and glory of the Bharatas, and the revered grandfather of the Kurus and the Pándavas.

VYASA said:

Royal son of Vichíttra·virya, speak freely about what is on your mind. I shall dispel your doubts.

DHRITA·RASHTRA said:

Lord, I want to hear what the signs appearing to the victorious in battle really are.

VYASA said:

The sacred fire has a bright glow, its light travels upwards, 3.65
and its flame bends toward the right, emitting no smoke.
Fragrant smells waft from the oblations. This is said to be a
foretoken of a future victory.

Conches and drums produce deep and loud sounds. The sun and the moon send forth pure rays. These are said to be the indications of a future victory.

Pleasant cries are uttered by crows on the wing and by those about to fly. Those that appear from behind urge the army to advance, whereas those from the front hinder from advancing. When vultures, swans, parrots, cranes, and woodpeckers emit lovely cries and wheel toward the right, the brahmins say that victory is certain.

alam|kāraiḥ, kavacaiḥ, ketubhiś ca,
 sukha|praṇāḍair, heṣitaiś ca hayānām
 bhrājīṣmatī duṣ|prativīkṣaṇīyā
 yeśām camūs, te vijayanti śatrūn.

3.70 hr̥ṣṭā vācas tathā sattvaṃ yodhānām yatra Bhārata,
 na mlāyante srajaś c' āiva, te taranti raṇ'|ôdadhīm.
 iṣṭo vātaḥ praviṣṭasya dakṣiṇā,† pravivikṣataḥ
 paścāt saṃsādhayaty arthaṃ, purastāt pratiṣedhate.†
 śabda|rūpa|rasa|sparśa|gandhāś c' āviṣ|kṛtāḥ śubhāḥ.
 sadā harṣaś ca yodhānām jayatām iha lakṣaṇam.
 anugā vāyavo vānti, tathā" ābhrāṇi, vayāṃsi ca
 anuplavante, meghāś ca, tathā" āiv' Êndra|dhanūṃṣi ca.
 etāni jayamānānām lakṣaṇāni, viśām pate.
 bhavanti viparītāni mumūrṣūṇām, jan'|ādhipa.

3.75 alpāyām vā mahatyām vā senāyām, iti nīscayaḥ,
 harṣo yodha|gaṇasy' āikaṃ jaya|lakṣaṇam ucyate.
 eko dīrṇo dārayati senām su|mahatīm api.
 taṃ dīrṇam anudīryante yodhāḥ śūratamā api.
 dur|nivartyā tadā c' āiva prabhagnā mahatī camūḥ,
 apām iva mahā|vegas, trastā mṛga|gaṇā iva.
 n' āiva śakyā samādhātuṃ saṃnipāte mahā|camūḥ.
 dīrṇā ity eva dīryante yodhāḥ śūratamā api.
 bhītān bhagnāṃś ca saṃprekṣya bhayaṃ bhūyo vivardhate.

Those whose army is resplendent and dazzling due to its ornaments, armor, and banners, and which resounds with cheerful war-cries and the neighing of horses, are bound to beat their enemies.

Those whose warriors speak joyfully and act vigorously, descendant of Bharata, and whose garlands do not fade, they always cross the ocean of battle. 3.70

When such a warrior encounters his enemy, a pleasant wind blows from his right, serving his and his side's purpose when they are about to engage, and hindering that of the opposite front. Those who forewarn their foe before striking later take the victory for themselves.

Sounds, visual forms, tastes, and smells, perceived without distortion, are auspicious. Constant elation in the warriors is also a sign that they are winning. Fair winds blow. Clouds, birds, rain clouds and rainbows follow him.

These are signs that appear to the victorious, lord of the people. The reverse tokens are given to those doomed to die, Your Majesty.

Delight of the combatants, whether the army is small or big, is said to be a clear indication of victory. One panic-stricken soldier can throw the whole army into a panic. Stricken with horror, he makes even valiant warriors take fright. Once a large army is routed, it is as hard to bring it back as it is to stop powerful streams of water or a scared herd of deer. It is impossible to rally a large army if it collapses. And seeing it broken, even the bravest men give way to panic, descendant of Bharata. At the sight of frightened soldiers taking flight, fear grows yet greater, and suddenly the whole army, Your Majesty, scatters in every direction. 3.75

prabhagnā sahasā, rājan, diśo vidravate camūḥ.

3.80 n' āiva sthāpayitum śakyā sūrain api mahā|camūḥ.

sat|kṛtya mahatīm senām catur|aṅgām mahī|patiḥ
upāya|pūrvam medhāvī yateta satat'ōtthitaḥ.

upāya|vijayam śreṣṭham āhur, bhedena madhyamam.

jaghanya eṣa vijayo yo yuddhena, viśam pate.

mahā|doṣaḥ samnipātas, tasy' ādyaḥ kṣaya ucyate.

paras|para|jñāḥ, samhr̥ṣṭā, vyavadhūtāḥ, su|niścitaḥ

pañcāśad api ye sūrā, mṛdnanti mahatīm camūm.

atha vā pañca, ṣaṭ, sapta vijayanty a|nivartinaḥ.

na Vainateyo Garuḍaḥ praśamsati mahā|janam

dr̥ṣṭvā su|parṇ'ōpacitiḥ mahatīm api, Bhārata.

3.85 na bāhulyena senāyā jayo bhavati nityaśaḥ.

a|dhruvo hi jayo nāma; daivam c' ātra parāyaṇam.

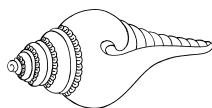
jayanto hy api samgrāme kṛta|kṛtyā bhavanty uta.

ⁱ the king of the birds, Vishnu's mount

When a great army is routed, even heroes are unable to hold it back. 3.80

A wise ruler should always be on the alert, treat his four-fold army* properly, and make every effort to win by various means. Victory gained by means of conciliation is said to be the best. When it is won by sowing dissension in the enemy ranks, it is intermediate, whereas victory won in a war is the worst kind, lord of the people. Battle is a source of great evils, foremost of which is slaughter. Even fifty brave men known to each other, who thrill with excitement, who have shaken off worldly bonds, and are firmly determined can crush a large army. Even five, six, or seven warriors who never retreat can win victory.

Vínata's son Gárudaⁱ does not think much of a large crowd, no matter how big a flock of birds he sees, Bhárata. Victory is not always the result of numerical superiority. 3.85
Victory is uncertain. It depends on fortune. In battle, only the victorious attain their goal.



4-12

DESCRIPTION OF THE EARTH

4.1 **E**VAM UKTVĀ YAYAU Vyāso Dhṛtarāṣṭrāya dhīmate.
Dhṛtarāṣṭro 'pi tac chrutvā dhyānam ev' ānvapadyata.
sa muhūrtam iva dhyātvā, viniḥśvasya muhur muhuḥ,
Sañjayaṃ saṃśīt'ātmanam apricchad, Bharata'rṣabha.

«Sañjay', ême mahīpālāḥ sūrā yuddh'ābhinandināḥ
anyonyam abhinighnanti śāstrair ucc'āvacair iha.
pārthivāḥ pṛthivī|hetoh samabhityajya jīvitam
n' āiva sāmyanti nighnanto, vardhayanti Yama|kṣayam.

4.5 bhaumam aiśvaryam icchanto na mṛṣyante paras|param.
manye bahu|guṇā bhūmis. tan mam' ācakṣva Sañjaya.

bahūni ca sahasrāṇi, prayutāny, arbudāni ca,
koṭyaś ca loka|vīrāṇāṃ sametāḥ Kuru|jāṅgale.
deśānāṃ ca parīmāṇāṃ, nagarāṇāṃ ca, Sañjaya,
śrotum icchāmi tattvena, yata ete samāgatāḥ.
divya|buddhi|pradīpena yuktas tvam jñāna|cakṣuṣā
prasādāt tasya vipra'rṣer Vyāsasy' ā|mita|tejasah.»

SAÑJAYA uvāca:

yathā|prajñāṃ, mahā|prājñā,
bhaumān vakṣyāmi te guṇān.
śāstra|cakṣur avekṣasva.

namas te Bharata'rṣabha!

4.10 dvi|vidhān' iha bhūtāni: trasāni sthāvarāṇi ca.
trasānāṃ tri|vidhā yonir: aṇḍa|sveda|jarāyul|jāḥ.

VAISHAMPÁYANA said:

AFTER SPEAKING IN this way to wise Dhrita-rashtra, Vyasa 4.1
departed. And Dhrita-rashtra, having heard it all, became absorbed in deep thought. He pondered for a short while, and began to sigh repeatedly. Then, bull of the Bharatas, he asked Sánjaya, disciplined in mind:

“These lords of the earth, Sánjaya, these heroes rejoice over battle and kill each other with various weapons. These earthly kings give their lives for the sake of the earth. In destroying one another, they find no peace, but increase the kingdom of Yama. They long for supremacy over the earth, 4.5
and cannot tolerate each other. I presume this earth must have many special qualities. Tell me about them, Sánjaya.

Many thousands, millions, tens of millions, hundreds of millions of heroic people have gathered on the field of the Kurus. I wish to hear in detail, Sánjaya, about the location and size of the countries and cities from which they have come. Through the power of Vyasa, that priestly sage of boundless radiant energy, you are endowed with the lamp of divine perception, with the eye of knowledge.”

SÁNJAYA said:

I shall describe to you, man of wisdom, the qualities of the earth, to the best of my understanding. Behold them with your eye of wisdom. Obeisance to you, bull of the Bharatas!

In this world there are two kinds of beings: those that 4.10
move and those that do not. Moving beings are of three kinds, according to their origin: hatched from an egg, born from a womb, and generated by heat and moisture.

trasānām khalu sarveṣām śreṣṭhā, rājañ, jarāyuljāḥ.
 jarāyuljānām pravarā mānavāḥ, paśavaś ca ye
 nānā|rūpa|dharā, rājan. teṣām bhedās catur|daśa
 ved'|ōktāḥ, prthivī|pāla, yeṣu yajñāḥ pratiṣṭhitāḥ.
 grāmyānām puruṣāḥ śreṣṭhāḥ, siṃhās c' āraṇya|vāsinām.
 sarveṣām eva bhūtānām anyonyen' ōpajīvanam.

udbhij|jāḥ sthāvarāḥ proktās. teṣām pañc' āiva jātayaḥ:
 vrkṣa|gulma|latā|vallyas, tvak|sārās tṛṇa|jātayaḥ.

4.15 teṣām viṃśatir ek'|ōnā mahā|bhūteṣu pañcasu.
 catur|viṃśatir uddiṣṭā Gāyatrī loka|saṃmatā.
 ya etām veda Gāyatrīm puṇyām sarva|guṇ'|ānvitām
 tattvena, Bharata|śreṣṭha, sa loka na praṇaśyati.

araṇya|vāsināḥ sapta. sapt' āiṣām grāma|vāsināḥ.
 siṃha|vyāghra|varāhās ca, mahiṣā, vāraṇās tathā,
 rkṣās ca, vānarās c' āiva—sapt' āraṇyāḥ smṛtā, nṛ|pa.
 gaur, aj'|āvi|manuṣyās ca, vājy|aśvataṛa|gardabhāḥ—
 ete grāmyāḥ samākhyātāḥ paśavaḥ sapta sādhubhiḥ.
 ete vai paśavo rājan grāmy'|āraṇyās catur|daśa.

4.20 bhūmau hi jāyate sarvaṃ, bhūmau sarvaṃ vinaśyati.
 bhūmiḥ pratiṣṭhā bhūtānām, bhūmir eva parāyaṇam.
 yasya bhūmis, tasya sarvaṃ jagat sthāvara|jaṅgamam.
 tat' ātigṛddhā rājāno vinighnant' itar'|êtaram.

Of all moving beings, Your Majesty, the foremost are certainly those that are born from a womb. The most exalted of those born from a womb are humans and animals. The latter, Your Majesty, are diverse in forms and belong to fourteen species. They are mentioned in the Vedas, lord of the earth, because sacrifices depend on them. Of the domestic creatures men are the foremost, whereas lions are the foremost of wild animals. All living beings subsist on each other.

As for the unmoving beings, they are called plants. They belong to five species: trees, bushes, perennial creepers, annual creepers, and numerous types of grass, including reeds.

Thus there are nineteen types of moving and unmoving beings. In addition there are five great elements. Twenty-four in all, they are commonly known as Gayátri.* He who really knows this beneficial Gayátri, which is endued with all virtues, never perishes in this world, best of Bharatas. 4.15

As for the womb-born species, seven of them are wild and seven are domestic. Lions, tigers, boars, buffaloes, elephants, bears and monkeys—these seven are known as wild, Your Majesty. Cows, goats, sheep, humans, horses, mules, and donkeys—these seven are called domestic by the wise. Thus species of womb-born creatures, both domestic and wild, are fourteen in number, Your Majesty.

Everything springs from the earth and everything merges into the earth. The earth is truly the support and refuge of beings. He who has earth possesses the entire moving and unmoving world. Therefore kings strive greedily for it and slaughter each other. 4.20

DHṚTARĀṢṬRA uvāca:

- 5.1 NADĪNĀM PARVATĀNĀM ca nāma|dheyāni, Sañjaya,
tathā jana|padānām ca, ye c' ānye bhūmim āśritāḥ,
pramāṇam ca, pramāṇa|jña, prthivyā mama sarvataḥ
nikhileṇa samācakṣva, kānanāni ca Sañjaya.

SAÑJAYA uvāca:

- pañc' êmāni, mahā|rāja, mahā|bhūtāni saṃgrahāt
jagat|sthitāni. sarvāni samāny āhur manīṣiṇaḥ.
bhūmir, āpas, tathā vāyur, agnir, ākāśam eva ca.
guṇ'|ōttarāni sarvāni. teṣāṃ bhūmiḥ pradhānataḥ.
5.5 śabdaḥ, sparśaś ca, rūpaṃ ca, raso, gandhaś ca pañcamah—
bhūmer ete guṇāḥ proktā ṛṣibhis tattva|vedibhiḥ.
catvāro 'psu guṇā, rājan. gandhas tatra na vidyate.
śabdaḥ, sparśaś ca, rūpaṃ ca tejaso 'tha guṇās trayah.
śabdaḥ sparśaś ca vāyos tu; ākāśe śabda eva ca.
ete pañca guṇā, rājan, mahā|bhūteṣu pañcasu
vartante sarva|lokeṣu yeṣu bhūtāḥ pratiṣṭhitāḥ.
anyonyaṃ n' ābhivartante sāmyaṃ bhavati vai yadā.
yadā tu viṣamī|bhāvam, āviśanti paras|param.
tadā dehair dehavanto vyatirohanti, n' ānyathā.
5.10 ānupūrvyād vinaśyanti, jāyante c' ānupūrvaśaḥ.
sarvāny a|parimeyāni; tad eṣāṃ rūpaṃ aśvaram.
tatra tatra hi dṛśyante dhātavaḥ pāñca|bhautikāḥ;
teṣāṃ manuṣyās tarkeṇa pramāṇāni pracakṣate.
a|cintyāḥ khalu ye bhāvā, na tāṃs tarkeṇa sādhayet.
prakṛtibhyaḥ paraṃ yat tu, tad a|cintyasya lakṣaṇam.

DHRITA-RASHTRA said:

THE NAMES OF rivers and mountains, Sánjaya, and also 5.1
of countries, and other things resting on earth, and the di-
mensions of the earth in its entirety, including forests, re-
late to me in detail, Sánjaya, expert in the measure of all
things.

SÁNJAYA said:

Great king, in brief, there are five great elements that ex-
ist in the universe. The wise consider them as equal. These
great elements are earth, water, fire, air, and space. Each
of them has a special set of qualities. Earth is the foremost
of them all. Sound, touch, visual form, taste, and the fifth, 5.5
smell, are the qualities of the earth, say the truth-knowing
sages. In water there are four qualities, Your Majesty, as it
has no smell. Fire has three qualities: sound, touch and vi-
sual form. Air has sound and touch, whereas in space there
is only sound.

These five qualities, Your Majesty, inherent in the five
great elements, are present in all the worlds where living
beings exist. When in balance, they do not interact. But
when they are out of balance, they penetrate each other. It
is then that embodied creatures arise, and not otherwise.
The elements successively merge into each other and suc- 5.10
cessively spring from one another. They are immeasurable;
their form is divine. Entities consisting of the five elements
are seen everywhere; and humans take the measure of such
entities by using reason. But one should not seek to com-
prehend inconceivable matters. Anything beyond natural
phenomena is inconceivable by definition.

Sudarśanaṃ pravakṣyāmi dvīpaṃ te Kuru|nandana.
 parimaṇḍalo, mahā|rāja, dvīpo 'sau cakra|saṃsthitaḥ.
 nadī|jala|praticchannaḥ, parvatais̐ c' ābhra|saṃnibhaiḥ,
 purais̐ ca vividh'|ākārai, ramyair jana|padais̐ tathā,
 5.15 vṛkṣaiḥ puṣpa|phal'|ōpetaiḥ. saṃpanna|dhana|dhānyavān,
 lavaṇena samudreṇa samantāt parivāritaḥ.
 yathā hi puruṣaḥ paśyed ādarśe mukham ātmanaḥ,
 evaṃ Sudarśana|dvīpo dṛśyate candra|maṇḍale.
 dvir aṃśe pippalas tatra, dvir aṃśe ca śaśo mahān.
 sarv'|āuṣadhi|samāvāpaiḥ sarvataḥ parivāritaḥ.
 āpas tato 'nyā vijñeyāḥ. śeṣaḥ saṃkṣepa ucyate,
 tato 'nya ucyate c' āyam. enaṃ saṃkṣepataḥ śṛṇu.

DHṚTARĀṢṬRA uvāca:

6.1 UKTO DVĪPASYA saṃkṣepo vidhivad, buddhimamaṃs, tvayā.
 tattva|jñāś c' āsi sarvasya. vistaraṃ brūhi, Sañjaya!
 yāvān bhūmy|avakāśo 'yaṃ dṛśyate śaśa|lakṣaṇe,
 tasya pramāṇaṃ prabrūhi, tato vakṣyasi pippalam.

VAIŚAMPĀYANA uvāca:

evam rājñā sa prṣṭas tu Sañjaya vākyam abravīt.

SAÑJAYA uvāca:

prāg|āyatā, mahā|rāja, ṣaḍ ete varṣa|parvatāḥ,
 avagāḍhā hy ubhayataḥ samudrau pūrva|paścimau.
 Himavān, Hemakūṭas̐ ca, Niṣadhas̐ ca nag'|ōttamaḥ,
 Nilaś ca vaidūryamayaḥ, Śvetaś ca śaśi|saṃnibhaḥ,
 6.5 sarva|dhātu|vicitraś ca Śṛṅgavān nāma parvataḥ.
 ete vai parvatā, rājan, siddha|cāraṇa|sevitāḥ.

I shall describe to you a continent called Sudárshana, “Fair to Behold,” delight of the Kurus. This continent is circular and wheel-shaped. It is covered with rivers, cloudlike mountains, with various cities and beautiful regions, and also with trees full of flowers and fruit. It is abundant in riches and crops and is surrounded on all sides by the salty ocean. Just as a man can see his face in a mirror, so can the continent Sudárshana be seen in the disk of the moon. Two of its parts resemble a fig tree, while two others look like a huge hare. It is covered all about with plants of every kind. Other than that, all else is known to be water. Now let me briefly describe the remaining part, and then I will tell you the rest. Listen to this summary. 5.15

DHRITA-RASHTRA said:

YOU HAVE TOLD me about the continent skillfully and concisely, intelligent man. You know the truth about everything. Describe it to me in detail, Sánjaya! Tell me the extent of that part of land which resembles a hare, and then describe the part that looks like a fig tree. 6.1

VAISHAMPÁYANA said:

So Sánjaya continued, as requested by the king.

SÁNJAYA said:

From east to west there stretch six border mountain ranges, each reaching both the eastern and the western oceans. Hímavat, Hema-kuta, Níshadha the best of mountains, Nila abundant in lapis lazuli, Shveta white as the moon, and Shríngavat sparkling with all sorts of metals— these are the six mountains, Your Majesty, frequented by 6.5

eṣām antara|viṣkambho yojanāni sahasraśaḥ.
tatra puṇyā jana|padās, tāni varṣāṇi Bhārata.
vasanti teṣu sattvāni nānā|jātini sarvaśaḥ

idaṃ tu Bhāratam varṣam. tato Haimavatam param.
Hemakūṭāt param c' āiva Hari|varṣam pracakṣate.
dakṣiṇena tu Nīlasya, Niṣadhasy' ōttareṇa ca
prāg|āyato, mahābhāga, Mālyavān nāma parvataḥ.
tataḥ param Mālyavataḥ parvato Gandhamādanaḥ.

6.10 parimaṇḍalas tayor madhye Meruḥ kanaka|parvataḥ
āditya|taruṇ'|ābhāso, vidhūma iva pāvakaḥ.
yojanānām sahasrāṇi catur|āśītir ucchritaḥ,
adhastāc catur|āśītir yojanānām, mahī|pate.
ūrdhvam, adhaś ca, tiryak ca lokān āvṛtya tiṣṭhati.
tasya pārśveṣv amī dvīpās catvāraḥ samsthitā, vibho:
Bhadrāśvaḥ, Ketumālaś ca, Jambū|dvīpās ca, Bhārata,
uttarās c' āiva Kuravaḥ kṛta|puṇya|pratiśrayāḥ.
viha|gaḥ Sumukho yatra Suparṇasy' ātma|jaḥ kila
sa vai vicintayām āsa sauvarṇān prekṣya vāyasān:

6.15 «Merur uttama|madhyānām adhamānām ca pakṣiṇām
a|viśeṣa|karo yasmāt, tasmād enaṃ tyajāmy aham.»

tam ādityo 'nuparyeti satatam jyotiṣām varaḥ,
candramās ca sa|nakṣatro, vāyuś c' āiva pradakṣiṇaḥ.
sa parvato, mahā|rāja, divya|puṣpa|phal'|ānvitaḥ,
bhavanair āvṛtaḥ sarvair jāmbūnada|pariṣkṛtaiḥ.

siddhas, the celestial musicians, and by *chárānas*,* the heavenly singers. The distance between each of the mountain ranges is a thousand *yójanas*. These *varshas*, or divisions of the continent, are sacred lands, descendant of Bharata. Creatures of many different species make their homes everywhere in these lands.

This land is known as Bhárata-varsha, the land of Bharata. Further north is the land of Hímaavat. The land beyond Hema-kuta is called the land of Hari. South of the Nila range and north of Níshadha, there is a mountain called Mályavat stretching eastwards, fortunate one. Beyond Mályavat is a mountain known as Gandha-mádana.

Between these two is a circular golden mountain, Meru. 6.10
Shining like the newly risen sun, it resembles a fire without any smoke. It is eighty-four thousand *yójanas* high and eighty-four thousand *yójanas* deep, lord of the earth. It stands covering the worlds above, below and across. These four continents are situated on its sides, my lord: Bhadráshva, Ketu-mala, the Jambu continent, and also the land of the Northern Kurus, the abode of the virtuous. When Supárna's son Súmukha saw crows with golden feathers, he thought: "On Meru there is no distinction between 6.15
superior, mediocre, and inferior birds, therefore I should leave"—and he left.

The sun, the foremost of luminaries, always circumnavigates Meru from left to right, as does the moon with its constellations, and the wind. That mountain, great king, abounds in celestial flowers and fruit, and is covered with palaces all decorated with gold.

tatra deva|gaṇā, rājan, gandharv' |āśura|rākṣasāḥ
 apsarō|gaṇa|saṃyuktāḥ śaile krīḍanti sarvadā.

tatra Brahmā ca, Rudraś ca, Sakraś c' āpi sur' |ēśvaraḥ
 sametya vividhair yajñair yajante 'n|eka|dakṣiṇaiḥ.

6.20 Tumburur, Nāradaś c' āiva, Viśvāvasur, Hahā, Huhūḥ
 abhigamy' āmara|śreṣṭhāṃs tuṣṭuvur vividhaiḥ stavaiḥ.
 sapta'rṣayo mah" |ātmānaḥ, Kaśyapaś ca prajā|patih
 tatra gacchanti, bhadraṃ te, sadā parvaṇi parvaṇi.

tasy' āiva mūrdhany Uśanāḥ Kāvyo daityair, mahī|pate.
 imāni tasya ratnāni, tasy' ēme ratna|parvatāḥ.
 tasmāt Kubero bhagavāṃś caturthaṃ bhāgam āsnute.
 tataḥ kal" |āṃśaṃ vittasya manuṣyebhyaḥ prayacchati.
 pārśve tasy' ōttare divyaṃ sarva' |rtu|kusumaiś citam
 karṇikāra|vanaṃ ramaṃ, śilā|jāla|samudgatam.

6.25 tatra sākṣāt Paśupatiḥ divyair bhūtaiḥ samāvṛtaḥ
 Umā|sahāyo bhagavān ramate bhūta|bhāvanaḥ.
 karṇikāramayīm mālāṃ bibhrat pād' |āvalambinīm,
 tribhir netraiḥ kṛt' |ōddyotas, tribhiḥ sūryair iv' ōditaiḥ.
 tam ugra|tapasaḥ siddhāḥ su|vratāḥ, satya|vādināḥ
 paśyanti. na hi dur|vṛttaiḥ śakyo draṣṭuṃ mah" |ēśvaraḥ.

Gods, the *gandhárva* musicians as well as *ásura* and *rákshasa* demons forever amuse themselves on the mountain in the company of the heavenly nymphs, the *ápsarases*, Your Majesty. Brahma, Rudra, and also Shakra, the king of the gods, assemble together and perform various sacrifices complete with copious gifts. The celestial musicians Tumburu, 6.20 Nárada, Vishva·vasu, Haha and Huhu used to go there and praise the foremost of immortals with various hymns. The great-spirited Seven Rishis* and Káshyapa, the lord of creatures, appear there every day of the new or full moon, Your Majesty. Blessings be to you!

On the peak of the mountain the sage Úshanas, the son of Kavi, dwells together with his disciples, the *daitya* demons, lord of the earth. All these jewels and these mountains abundant in gems are his. Kubéra the lord of riches enjoys a quarter of them. Only a sixteenth part of that wealth does he grant to men. On the northern side of Meru there is a delightful grove of *karnikára* trees, full of flowers of every season and growing amid a mass of rocks.

Here the god Pashu·pati himself, the creator of all beings 6.25 and surrounded by the celestials, takes pleasure in the company of Uma. He wears a garland of *karnikára* flowers that reaches down to his feet and radiates light from his three eyes like three risen suns. He is visible to accomplished ascetics who perform severe austerities, who are true to their vows and truthful in speech. Indeed, the Great Lord cannot be seen by the wicked.

tasya śailasya śikharāt kṣīra|dhārā, nar'|ēśvara,
viśva|rūp", â|parimitā, bhīma|nirghāta|niḥsvanā,
punyā, puṇyatamair juṣṭā Gaṅgā Bhāgīrathī śubhā,
plavant" īva pravegena hrade candramasaḥ śubhe.
6.30 tayā hy utpāditaḥ puṇyaḥ sa hradaḥ sāgar'|ōpamaḥ.
tām dhārayām āsa purā, dur|dharām parvatair api,
śataṁ varṣa|sahasrāṇām śīras" āiva Pināka|bhṛt.

Meros tu paścime pārśve Ketumālo, mahī|pate.
Jambūkhaṇḍas ca tatr' āiva su|mahān, Nandan'|ōpamaḥ.
āyur daśa sahasrāṇi varṣāṇām tatra, Bhārata.
su|varṇa|varṇās ca narāḥ, striyaś c' āpsaras'|ōpamaḥ,
an|āmayā, vīta|śokā, nityaṁ mudita|mānasāḥ.
jāyante mānavās tatra niṣṭapta|kanaka|prabhāḥ.

Gandhamādana|śṛṅgeṣu Kuberaḥ saha rākṣasaiḥ
6.35 saṁvṛto 'psarasām saṁghair modate guhyak'|ādhipaḥ.
Gandhamādana|pādeṣu pareṣv aparā|gaṇḍikāḥ
ekādaśa sahasrāṇi varṣāṇām param'|āyuṣaḥ.
tatra kṛṣṇā narā, rājams, tejo|yuktā, mahā|balāḥ,
striyaś c' ōtpala|patr'|ābhāḥ, sarvāḥ su|priya|darśanāḥ.

ⁱ Shiva

From the summit of that mountain, like a stream of milk, lord of men, the sacred and beneficial Ganga, also named Bhagi-rathi* in its universal form, immeasurable, rushing vehemently with terrible noise, flows into the beautiful lake of the moon. That sacred lake, which resembles an ocean, 6.30 was indeed formed by the Ganga. The wielder of the Pináka staffⁱ held the Ganga, hard to bear even for the mountains, on his head for a hundred thousand years.

On the western side of Meru there is a land called Ketu-mala, lord of the earth. It is there that the extremely vast continent Jambu-khanda, resembling the celestial grove Nándana, is located. The span of human life there is ten thousand years, descendant of Bharata. The men are of a golden complexion and the women are like daughters of heavenly nymphs. They know neither sickness nor grief and are forever glad at heart. People born there shine like molten gold.

On the peaks of Gandha-mádana, Kubéra, the lord of 6.35 *gúhyakas*, his treasurers, enjoys himself there with the *rák-shasas*, in the company of celestial ladies. At the foot of Gandha-mádana lie other smaller spurs. The span of life there is up to eleven thousand years. Your Majesty, the men there are cheerful and imbued with great energy and strength, and the women are all of a lotus-like complexion and of wonderfully pleasing appearance.

Nīlāt parataram Śvetam, Śvetādd Hairanyakam param.
 varṣam Airāvataṃ nāma tataḥ Śṛṅgavataḥ param.
 dhanuḥ|saṃsthe, mahā|rāja, dve varṣe dakṣiṇ' |ōttare.
 Ilāvṛtaṃ madhyamaṃ tu, pañca varṣāṇi c' āiva ha.
 uttar' |ōttaram etebhyo varṣam udricyate guṇaiḥ
 āyuh|pramāṇam, ārogyaṃ, dharmataḥ, kāmato, 'rthataḥ.

6.40 samanvitāni bhūtāni teṣu varṣeṣu, Bhārata.

evam eṣā, mahā|rāja, parvataiḥ pṛthivī citā.
 Hemakūṭas tu su|mahān Kailāso nāma parvataḥ,
 yatra Vaiśravaṇo rājā guhyakaiḥ saha modate.

asty uttareṇa Kailāsaṃ, Mainākaṃ parvataṃ prati,
 hiraṇya|śṛṅgaḥ su|mahān divyo Maṇimayo giriḥ.
 tasya pārśve mahad, divyaṃ, śubhaṃ, kāñcana|vālukaṃ,
 ramaṃ Bindusaro nāma, yatra rājā Bhagīrathaḥ
 draṣṭuṃ Bhāgīrathīm Gaṅgāṃ uvāsa bahulāḥ samāḥ.
 yūpā maṇimayās tatra, caityās c' āpi hiraṇmayāḥ.

6.45 tatr' êṣṭvā tu gataḥ siddhiṃ sahasr' |ākṣo mahā|yaśāḥ.

sraṣṭā bhūta|patir yatra sarva|lokaiḥ sanātanaḥ
 upāsyate tigma|tejā vṛto bhūtaiḥ samantataḥ.
 Nara|Nārāyaṇau, Brahmā, Manuḥ, Sthāṇuś ca pañcamah.
 tatra tri|patha|gā devī prathamam tu pratiṣṭhitā,
 Brahma|lokād apakrāntā saptadhā pratipadyate.
 Vasvokasārā, Nalinī, pāvanā ca Sarasvatī,
 Jambūnadī ca, Sītā ca, Gaṅgā, Sindhuś ca saptamī.
 a|cintyā, divya|saṃkalpā prabhor eṣ' āiva saṃvidhiḥ,

Beyond Nila is the land called Shveta, and beyond Shveta is Hairányaka. Further on, beyond Shríngavat, lies the land Airávata. The two lands located in the extreme south and north, great king, are like the curved ends of the bow. In between lie five other lands, with Ilávrita lying in the very middle.* Each of the lands lying further to the north surpasses the previous one in such qualities as life span, health, virtue, pleasure and profit. In those lands, descendant of Bharata, creatures live in unity. Thus, great king, is this earth covered with mountains. The huge mountain of Hema-kuta is also named Kailása, the place where Váishrava rejoices with his *gúhyakas*. 6.40

North of Kailása, toward the mountain called Maináka, there is a huge splendid jeweled mountain Mánimaya, which has a golden peak. Near that mountain is a large, beautiful, radiant, delightful lake with golden sand, called Bindu-sara. Here King Bhagi-ratha lived for many years in order to see the Ganga, the Bhagi-rathi. It has sacrificial posts made of gems, and golden sanctuaries. It was there that great-famed Indra of the thousand eyes acquired supernatural power by performing sacrifices. The eternal creator, the Lord of beings, energy of extraordinary intensity, is worshipped there surrounded by creatures of all the worlds. There too are Nara and Naráyana, Brahma and Manu, with Sthanu as the fifth. There the divine Ganga, flowing along three paths* and having its source in the world of Brahma,* appeared for the first time before dividing into seven streams: Vasvokasára, Nálini, purifying 6.45

upāsate yatra satraṃ sahasra|yuga|paryaye.

6.50 dṛśy'ā|dṛśyā ca bhavati tatra tatra Sarasvatī.

etā divyāḥ sapta Gaṅgās triṣu lokeṣu viśrutāḥ.

rakṣāṃsi vai Himavati, Hemakūṭe tu guhyakāḥ,

sarpā nāgās ca Niṣadhe, Gokarṇe ca tapo|dhanāḥ.

dev'āsurāṇāṃ ca grhaṃ Śvetaḥ parvata ucyate.

gandharvā Niṣadhe śaile, Nile brahma'|rṣayas tathā.

Śṛṅgavāṃs tu, mahā|rāja, devānāṃ pratisaṃcaraḥ.

ity etāni, mahā|rāja, sapta varṣāṇi bhāgaśaḥ

bhūtāny upaniviṣṭāni gatimanti dhruvāṇi ca.

teṣāṃ ṛddhir bahu|vidhā dṛśyate daiva|mānuṣī

a|śakyā parisamkhyātum, śraddheyā tu bubhūṣatā.

6.55 yāṃ tu pṛcchasi mā, rājan, divyāṃ etāṃ śās'|ākṛtim,

pārśve śāsasya dve varṣe ubhaye dakṣiṇ'|ōttare,

karnau tu Nāga|dvīpaś ca Kāśyapa|dvīpa eva ca.

tāmra|parṇaḥ śiro, rājañ, śrīmān Malaya|parvataḥ.

etad dvitīyaṃ dvīpasya dṛśyate śāsa|saṃsthitam.

Sarásvati, Jambu-nadi, Sita and Ganga, with Sindhu, or Indus being the seventh. This ordinance, beyond our comprehension, was made by the Lord himself regarding the divine river. It is there that sacrifices have been offered at the end of a period of a thousand ages. As for Sarásvati, it is partly visible and partly not. This sevenfold Ganga is famous throughout the three worlds. 6.50

Rákshasas live on Hínavat, *gúhyakas* on Hema-kuta, serpents and *nagas** on Níshadha, while Gokárna is the penance grove of ascetics. The Shveta mountain is inhabited by gods and *ásura* demons. *Gandhárvas* always reside on Níshadha, and priestly sages on Nila, while Shríngavat, great king, is an abode of the gods.

Such are the seven *varsha* lands, Your Majesty, according to their division. Both moving and non-moving beings inhabit them. They flourish in many ways, human and divine, that are impossible to count, but aspirants believe it to be so.

You have asked me about that amazing part of the land which has the a form of a hare. The two lands just described, in the extreme south and north, form the two sides of the hare. Then there are two islands called Naga and Káshyapa, which form its ears. The gorgeous Málaya mountain, which has rocks resembling copper plates, forms its head, Your Majesty. This is how the second, hare-shaped part of the continent looks. 6.55

DHṚTARĀṢṬRA uvāca:

7.1 MEROR ATH' ōttaraṃ pārsvaṃ
pūrvam c' ācakṣva, Sañjaya,
nikhilena, mahā|buddhe,
Mālyavantam ca parvatam.

SAÑJAYA uvāca:

dakṣiṇena tu Nīlasya Meroḥ pārsve tath" ōttare
Uttarāḥ Kuravo, rājan, puṇyāḥ siddha|niṣevitāḥ.
tatra vṛkṣā madhu|phalā, nitya|puṣpa|phal'|ōpagāḥ,
puṣpāṇi ca su|gandhīni, rasavanti phalāni ca.
sarva|kāma|phalās tatra ke cid vṛkṣā, jan'|ādhīpa.
apare kṣīriṇo nāma vṛkṣās tatra, nar'|ādhīpa,
7.5 ye kṣaranti sadā kṣīraṃ ṣaḍ|rasaṃ c' āmr̥t'|ōpamam.
vastrāṇi ca prasūyante phaleṣv, ābharaṇāni ca.
sarvā maṇimayī bhūmiḥ, sūkṣma|kāñcana|vālukā,
sarva'|rtu|sukha|saṃsparśā, niṣpaṅkā ca, jan'|ādhīpa.
puṣkarīṇyaḥ śubhās tatra, sukha|sparśā, mano|ramāḥ.
deva|loka|cyutāḥ sarve jāyante tatra mānavāḥ,
śukl'|ābhijana|saṃpannāḥ, sarve su|priya|darśanāḥ.
mithunāni ca jāyante, striyaś c' āpsaras'|ōpamāḥ.
teṣāṃ te kṣīriṇāṃ kṣīraṃ pibanty amṛta|saṃnibham.
mithunaṃ jāyate kāle, samaṃ tac ca pravardhate,
tulya|rūpa|guṇ'|ōpetam, sama|veṣam tath" āiva ca.
7.10 ek'|āikam anuraktaṃ ca, cakravāka|samaṃ, vibho

DHRITA-RASHTRA said:

TELLME IN detail, Sánjaya possessed of great intelligence, 7.1
about the lands lying on the northern and the eastern sides
of Meru, and also about the Mályavat mountain.

SÁNJAYA said:

South of the Nila range and on the northern side of
Meru is the sacred land of the Northern Kurus, inhabited by
siddhas, Your Majesty. The trees there bear sweet fruit and
are always covered with flowers and fruit. The flowers are
fragrant and the fruits are juicy and delicious. Some trees
there bear fruit according to one's wish, lord of the people.
There are some other trees that are called milky. They al- 7.5
ways yield *ámrita*-like* milk of six different flavors. They
also bear clothes and ornaments inside their fruits.

The entire land, made of gems, abounds in fine golden
sand. It enjoys the delightful touch of every season, and
is totally devoid of mud, ruler of the people. The lotus
ponds there are lovely; they feel wonderful and delight the
spirits. The people born there have descended from the
realm of gods. They are all of noble parentage and beauti-
ful in appearance. Couples are born there, and the women
resemble daughters of heavenly nymphs in beauty. They
drink *ámrita*-like milk from the milky trees. A couple born
there grows up equally, endowed with equal beauty, similar
virtues and apparel, and devoted to one another like a pair 7.10
of loving *chakra-vaka* birds,* my lord.

nirāmayāś ca te lokā, nityaṃ mudita| mānasāḥ.
daśa varṣa| sahasrāṇi daśa varṣa| śatāni ca
jīvanti te, mahā| rāja, na c' ānyonyaṃ jahaty uta.
bhāruṇḍā nāma śakunās tīkṣṇa| tuṇḍā, mahā| balāḥ
tān nirharant' īha mṛtān, darīṣu prakṣipanti ca.

Uttarāḥ Kuravo, rājan, vyākhyātās te samāsataḥ.
Meroḥ pārśvam ahaṃ pūrvaṃ vakṣyāmy atha yathā| tatham.
tasya mūrdh'| ābhiṣekas tu Bhadrāsvasya, viśāṃ pate,
bhadrā| sāla| vanam yatra, kāl'| āmraś ca mahā| drumāḥ.
7.15 kāl'| āmraś ca, mahā| rāja, nitya| puṣpa| phalaḥ śubhaḥ.
dvīpaś ca yojan'| ōtsedhaḥ, siddha| cāraṇa| sevitaḥ.
tatra te puruṣāḥ śvetās, tejo| yuktā, mahā| balāḥ.
striyaḥ kumuda| varṇāś ca, sundaryaḥ, priya| darśanāḥ,
candra| prabhāś, candra| varṇāḥ, pūrṇa| candra| nibh'| ānanāḥ,
candra| śīta| gātryaś ca, nṛtya| gīta| viśāradāḥ.
daśa varṣa| sahasrāṇi tatr' āyur, Bharata'| rṣabha.
kāl'| āmra| rasa| pītās te nityaṃ samsthita| yauvanāḥ.

dakṣiṇena tu Nīlasya Niṣadhasy' ōttareṇa tu
Sudarśano nāma mahān jambū| vrkṣaḥ sanātanaḥ,
7.20 sarva| kāmā| phalaḥ, puṇyaḥ, siddha| cāraṇa| sevitaḥ.
tasya nāmnā samākhyāto Jambū| dvīpaḥ sanātanaḥ
yojanānām sahasraṃ ca śataṃ ca, Bharata'| rṣabha,
utsedho vrkṣa| rājasya diva| sprṇ, manuḥ'| eśvara.

The people there are free from sickness and always glad at heart. They live for eleven thousand years, great king, and never abandon each other. Birds of enormous strength, named *bharúnda*, pick up their dead bodies with their sharp beaks and throw them into mountain caves.

Your Majesty, I have briefly described to you the land of the Northern Kurus. Now I shall give you an accurate report of the eastern side of Meru. The most important land there is Bhadráshva. It contains a large forest of *bhadra-sala*, “noble sal” trees, where grows a huge tree called Kalámra, “the mango of time,” lord of the people. That Kalámra is 7.15 perpetually covered with flowers and fruit, great king. The tree is a *yójana* in height and is frequented by *siddhas* and *cháranas*. The men there are of a white complexion, and endowed with energy and great strength. The women have a lily-like complexion, beautiful and pleasant to see. They shine like the moon, are white as the moon, their faces resemble the full moon, their bodies are cool like the moon rays, and they are skilled in dancing and singing. The span of life there is ten thousand years, bull of the Bharatas. By drinking the juice of the Kalámra tree, they sustain their youth forever.

South of Nila and north of Níshadha there is a gigantic *jambu*, a rose apple tree, which is eternal. Worshipped 7.20 by *siddhas* and *cháranas*, that sacred tree grants every wish. It is after that tree that the eternal Jambu continent has been named. One thousand and one hundred *yójanas* is the height of that heaven-touching king of the trees, O bull of

aratnīnām sahasraṃ ca śatāni daśa pañca ca
pariṇāhas tu vṛkṣasya phalānām rasa|bhedinām.

patamānāni tāny urvyām kurvanti vipulaṃ svanam,
muñcanti ca rasaṃ, rājams, tasmin rajata|saṃnibham.
tasyā jambvāḥ phala|raso nadī bhūtvā, jan'|ādhipa,
Meruṃ pradakṣiṇaṃ kṛtvā saṃprayāty Uttarān Kurūn.

7.25 pibanti tad rasaṃ hr̥ṣṭā janā nityaṃ, jan'|ādhipa.
tasmin phala|rase pīte na jarā bādhaḥ ca tāt.
tatra jāmbūnadaṃ nāma kanakaṃ deva|bhūṣaṇam
indra|gopaka|saṃkāśaṃ jāyate, bhāsvaram tu tat.
taruṇ'|āditya|varṇāś ca jāyante tatra mānavāḥ.

tathā Mālyavataḥ śṛṅge dīpyate havyavāt sadā,
nāmnā Saṃvartako nāma kāl'|āgnir, Bharata|r̥ṣabha.
tathā Mālyavataḥ śṛṅge pūrve pūrva|pūrv'|ānugaṇḍikā.
yojanānām sahasrāṇi pañcāśan† Mālyavān sthitaḥ.
mahā|rajata|saṃkāśā jāyante tatra mānavāḥ.

7.30 Brahma|lokāc cyutāḥ sarve, sarve ca brahma|vādināḥ,
tapas tapyanti te tīvraṃ, bhavanti hy ūrdhva|retasaḥ.
rakṣaṇ'|ārthaṃ tu bhūtānām praviśanti divā|karam.
ṣaṣṭis tāni sahasrāṇi, ṣaṣṭir eva śatāni ca
aruṇasy' āgrato yānti parivārya divā|karam.
ṣaṣṭim varṣa|sahasrāṇi, ṣaṣṭim eva śatāni ca
āditya|tāpa|taptās te viśanti śaśi|maṇḍalam.

DHṚTARĀṢṬRA uvāca:

8.1 VARṢĀNĀM C' ĀIVA nāmāni, parvatānām ca, Sañjaya,
ācakṣva me yathā|tattvaṃ, ye ca parvata|vāsināḥ.

the Bharatas, lord of the people. Two thousand five hundred cubits is the compass of its fruit, which burst when they are ripe.

When they fall to earth, the fruit make a tremendous noise, Your Majesty, and release a silvery juice on the ground. That juice of the *jambu* tree becomes a river, lord of people, which circles Meru from left to right, and reaches the land of the Northern Kurus. People drink the juice and are ever content, O ruler of men. Since they drink that juice, old age does not afflict them. And *jambu-nada* gold is produced there, reddish like cochineal insects, which shines brightly and is used for the ornaments of gods. The people born there are of the complexion of the newly risen sun. 7.25

Fire is constantly visible on the peak of Mályavat. That fire is named Samvártaka, "the Terminator," because it is the fire of universal destruction, bull of the Bharatas. On Mályavat's peak to the east there are smaller spurs. Mályavat spreads for fifty thousand *yójanas*. The people born there have a golden complexion. All of them have descended from the realm of Brahma, and all of them are generous. They practice severe austerities and retain their semen. They enter the sun to protect living beings. Sixty-six thousand in number, they surround the sun, preceding the sun's charioteer Áruna. Heated by the sun's glow for sixty-six thousand years, they enter the lunar disk. 7.30

DHRITA-RASHTRA said:

TELL ME EXACTLY, Sánjaya, the names of all the lands and the mountains, and who their inhabitants are. 8.1

SAÑJAYA uvāca:

dakṣiṇena tu Śvetasya, Niṣadhasy' ōttareṇa tu
varṣam Ramanakam nāma. jāyante tatra mānavāḥ
śukl'ābhijana|saṃpannāḥ, sarve su|priya|darśanāḥ.
niḥsapatnās ca te sarve jāyante tatra mānavāḥ.
daśa varṣa|sahasrāṇi. śatāni daśa pañca ca
jīvanti te, mahā|rāja, nityam mudita|mānasāḥ.

- 8.5 dakṣiṇena tu Nīlasya, Niṣadhasy' ōttareṇa tu
varṣam Hiraṇmayam nāma, yatra Hairaṇvatī nadī.
yatra c' āyam, mahā|rāja, pakṣi|rāt patag'ōttamaḥ.
yakṣ'ānugā, mahā|rāja, dhaninaḥ, priya|darśanāḥ,
mahā|balās tatra sadā, rājan, mudita|mānasāḥ.
ekā|daśa sahasrāṇi varṣāṇām te, jan'ādhīpa,
āyuh|pramāṇam jīvanti, śatāni daśa pañca ca.

śṛṅgāni vai Śṛṅgavatas trīṇy eva, manuḥ'ādhīpa.
ekam maṇimayam tatra, tath" āikam raukmam adbhutam,
sarva|ratnamayam c' āikam, bhavanair upaśobhitam.

- 8.10 tatra svayam|prabhā devī nityam vasati Śāṇḍilī.

uttareṇa tu Śṛṅgasya, samudr'ānte, jan'ādhīpa,
varṣam Airāvataṃ nāma tasmāc Chṛṅgavataḥ param.
na tatra sūryas tapati, na jīryante ca mānavāḥ.
candramās ca sa|nakṣatro jyotir bhūta iv' āvṛtaḥ.
padma|prabhāḥ, padmavarṇāḥ, padma|patra|nibh'ēkṣaṇāḥ,
padma|patra|su|gandhās ca jāyante tatra mānavāḥ.
a|niṣyandā, iṣṭa|gandhā, nirāhārā, jit'ēndriyāḥ,
deva|loka|cyutāḥ sarve, tathā virajaso, nṛ|pa.
trayo|daśa sahasrāṇi varṣāṇām te, jan'ādhīpa,

- 8.15 āyuh|pramāṇam jīvanti narā, Bharata|sattama.

SÁNJAYA said:

South of Shveta and north of Níshadha there is a land called Rámanaka, "the Delightful one." The people born there are all of noble lineage, beautiful in appearance, and have no enemies. They live for eleven thousand five hundred years, always rejoicing at heart, great king.

South of Nila and north of Níshadha there is a land called 8.5
Hiránmaya, "the Golden one," where the river Hairánvati flows. The king of birds, pre-eminent Gáruda lives there, great king. The people there, Your Majesty, are followers of the *yakshas*;^{*} they are wealthy, good-looking, very strong, and blissful at heart. They live for twelve thousand five hundred years, which is the span of their lives, lord of the people.

The Shríngavat mountain has three lovely peaks, ruler of the people. One of those is jeweled, another one is golden, and the third one is truly amazing, since it is made of all kinds of gems and adorned with palaces. The lady Shándili, 8.10
who is luminous in herself, dwells there perpetually.

Further north of Shríngavat, near the seashore, lord of men, there is a land called Airávata. In that the sun does not burn, and the people do not age. And the moon spreads out with its constellations, as though it were the only luminary. The people born there have lotus-like splendor and complexion and eyes like lotus petals. They have the scent of lotus petals, they never sweat, they smell most sweet; they live without food, and control their senses. All have descended from the world of the gods and are free from defect, Your Majesty. They live for thirteen thousand years, lord of the 8.15
people, best of the Bharatas.

kṣīr' |ôdasya samudrasya tath" âiv' ôttarataḥ prabhuḥ
 Harir vasati Vaikuṇṭhaḥ śakate kanak' |ātmake.†
 aṣṭa|cakram hi tad yānam, bhūta|yuktaṃ, manol|javam,
 agni|varṇam, mahā|tejo, jāmbūnada|vibhūṣitam.
 sa prabhuḥ sarva|bhūtānām vibhuś ca, Bharata'|rṣabha,
 saṃkṣepo, vistaraś c' âiva, kartā, kārayatā tathā,
 pṛthivy, āpas, tath" ākāśam, vāyus, tejaś ca, pārthiva.
 sa yajñaḥ sarva|bhūtānām. āsyam tasya hut'|āśanaḥ.

VAIŚAMPĀYANA uvāca:

evam uktaḥ Sañjayena Dhṛtarāṣṭro mahā|manāḥ
 dhyānam anvagamad, rājan, putrān prati, jan'|ādhipa.
 8.20 sa vicintya, mahā|rāja, punar ev' âbravīd vacaḥ:
 «a|saṃśayam, sūta|putra, Kālāḥ saṃkṣipate jagat,
 srjate ca punaḥ sarvaṃ. vidyate n' êha śāsvatam.
 Naro Nārāyaṇaś c' âiva sarva|jñaḥ, sarva|bhūta|bhṛt.
 devā Vaikuṇṭha ity āhur, vedā Viṣṇur iti prabhum.»

DHṚTARĀṢṬRA uvāca:

9.1 YAD IDAM Bhāratam varṣam,
 yatr' êdam mūrchitam balam,
 yatr' âtimātra|lubdho 'yam
 putro Duryodhano mama,
 yatra gṛddhāḥ Pāṇḍu|sutā, yatra me sajgate manāḥ,
 etan me tattvam ācakṣva. kuśalo hy asi, Sañjaya.

And north of the Milky Ocean, the Lord Hari, Vaikúnta, himself dwells on his golden chariot. His eight-wheeled chariot, drawn by spirits, moves at the speed of thought. Endowed with a fiery glow and great splendor, it is adorned with *jambu-nada* gold. Hari is the Lord and master of all beings, bull of the Bharatas. Everything merges in him and emanates from him. He is both the doer and the cause of doing. He is earth, water, space, air and fire, Your Majesty. He is the sacrifice of all creatures. Fire is his mouth.

VAISHAMPÁYANA said:

After Sánjaya had spoken in this way, the great-spirited King Dhrita-rashtra thought deeply about his sons, lord of the people. After some reflection he replied:

8.20

“Beyond doubt, charioteer’s son, it is Time that destroys the universe and creates everything again. Nothing is eternal here. Nara-Naráyana,* the omniscient, is the remover of all beings. Gods call him Vaikúnta, and the scriptures call him the Lord Vishnu.”

DHRITA-RASHTRA said:

GIVE ME A TRUE description of this land Bhárata-varsha, 9.1
where these forces have so senselessly assembled, of which my son Duryódhana is so excessively covetous, for which Pandu’s sons are so greedy, and to which my mind clings. For you are expert in such things, Sánjaya.

SAÑJAYA uvāca:

na tatra Pāṇḍavā grddhāḥ. śṛṇu, rājan, vaco mama.
grddho Duryodhanas tatra, Śakuniś c' āpi Saubalaḥ
apare kṣatriyās c' āpi, nānā|jana|pad'|ēśvarāḥ,
ye grddhā Bhārate varṣe na mṛṣyanti paras|param.

9.5 atra te kīrtayiṣyāmi varṣaṃ, Bhārata, Bhāratam,
priyam Indrasya devasya, Manor Vaivasvatasya ca,
Pṛthoś ca, rājan, Vainyasya, tath" Êkṣvākor mah" |ātmanaḥ,
Yayāter, Ambariṣasya, Māndhātur, Nahuṣasya ca,
tath" āiva Mucukundasya, Śiber Auśīnarasya ca,
Rṣabhasya, tath" Ailasya, Nṛgasya nṛ|pates tathā,
Kuśikasya ca, dur|dharṣa, Gādheś c' āiva mah" ātmanaḥ,
Somakasya ca, dur|dharṣa, Dilīpasya tath" āiva ca,
anyeṣāṃ ca, mahā|rāja, kṣatriyāṇāṃ baliyasām
sarveṣāṃ eva, rāj'|ēndra, priyaṃ, Bhārata, Bhāratam.

9.10 tat te varṣaṃ pravakṣyāmi yathā|yatham, arindama.

śṛṇu me gadato, rājan, yan māṃ tvaṃ paripṛcchasi.

Mahendro, Malayah, Sahyah, Śuktimān, Rkṣavān api,
Vindhyaś ca, Pāriyātraś ca—sapt' āite kula|parvatāḥ.
teṣāṃ sahasraśo, rājan, parvatās tu samīpataḥ
a|vijñātāḥ, sāravanto, vipulās, citra|sānavah.
anye tato ' |parijñātā, hrasvā, hrasv' |ôpajīvinah.

SÁNJAYA said:

Listen to me, Your Majesty. It is not the Pándavas that are greedy for this land, but Duryódhana and Súbala's son Shákuni. And there are other warriors, the rulers of various countries, who are greedy for this land of Bhárata and who cannot bear each other. I shall tell you now, descendant of 9.5
Bharata, about the land of Bhárata. It is the favorite land of the god Indra, of Manu the son of Vivásvat, of Prithu the son of Vena, Your Majesty, and of great-spirited Ikshváku, of Yayāti, of Ambarísha, of Mandhātri, of Náhusha, of Muchukúnda, of Ushínara's son Shibi, of Ríshabha, of Ilā's son Puru-ravas, of King Nriga, of Kúshika, O invincible one, of great-spirited Gadhi, of Sómaka, O indomitable one, of Dilípa and of many other mighty warriors, great king. The land of Bhárata, O king of kings, descendant of Bharata, has been truly dear to them all.

I shall describe that land for you, subduer of enemies. 9.10
Listen to me, while I tell you what you ask.

Mahéndra, Málaya, Sahya, Shúktimat, Ríkshavat, Vindhya and Pariyátra are its seven mountain ranges. Beside these, Your Majesty, there are thousands of unknown mountains, of solid rock, huge, and with wonderful summits. There are also smaller ones, which are unexplored and inhabited by dwarves.

- āryā mlecchās ca, Kauravya, tair miśrāḥ puruṣā, vibho,
 nadīm pibanti vipulām Gaṅgām, Sindhum, Sarasvatīm,
 Godāvarīm, Narmadām ca, Bāhudām ca mahā|nadīm,
 9.15 Śatadrūṃ, Candrabhāgām ca, Yamunām ca mahā|nadīm,
 Dṛṣadvatīm, Vipāśām ca, Vipāpām, Sthūlavālukām,
 nadīm Vetravatīm c' āiva, Kṛṣṇavenām ca nimna|gām,
 Irāvatiṃ, Vitastām ca, Payoṣṇīm, Devikām api,
 Vedasmṛtām, Vedavatīm, Tridivām, Ikṣulām, Kṛmim,
 Karīṣiṇīm, Citravahām, Citrasenām ca nimna|gām,
 Gomatīm, Dhūtapāpām ca, Vandanām ca mahā|nadīm,
 Kauśikīm, Nīscitrām, Kṛtyām, Nicitām, Lohitāraṇīm,
 Rahasyām, Śatakumbhām ca, Sarayūṃ ca, nar' |ēśvara,
 Carmanvatīm, Vetravatīm, Hastisomām, Diśaṃ tathā,
 9.20 Śāravatīm, Payoṣṇīm ca, Veṇām, Bhīmarathīm api,
 Kāverīm, Culukām c' āpi, Vāṇīm, Śatabalām api,
 Nivārām, Ahitām c' āpi, Suprayogām, nar' |ādhipa,
 Pavitrām, Kuṇḍalām, Sindhum, Rājanīm, Puramālinīm,
 Pūrvābhirāmām, Virām ca, Bhīmām, Oghavatīm tathā,
 Pāśāśinīm, Pāpaharām, Mahendrām, Pāṭalāvatīm,
 Karīṣiṇīm, Asiknīm ca, Kuśacīrām mahā|nadīm,
 Makarīm, Pravarām, Menām, Hemām, Ghṛtavatīm tathā,
 Purāvatīm, Anuṣṇām ca, Śaibyām, Kāpīm ca, Bhārata,
 Sadānīrām, Adhṛṣyām ca, Kuśadhārām mahā|nadīm,
 9.25 Sadākāntām, Śivām c' āiva,
 tathā Viravatīm api,
 Vastrām, Suvastrām, Gaurīm ca,
 Kampanām sa|Hiraṇvatīm;
 Varām, Virakarām c' āpi, Pañcamīm ca mahā|nadīm,
 Rathacitrām, Jyotirathām, Viśvāmitrām, Kapiñjalām,
 Upendrām, Bahulām c' āiva, Kuvīrām, Ambuvāhinīm,

The Aryans, the Mleccha barbarians and people of mixed origin, lord, descendant of Kuru, drink the waters of the following rivers: the enormous Ganga, Sindhu or Indus, Sarás-vati, Godávari, Nármada, the great river Báhuda, Shatádru, 9.15 Chandra·bhaga, the mighty river Yámuna, Drishádvati, Vipášha, Vipápa, Sthula·váluka, the river Vétravati, the river Krishna·vena, Irávati, Vitásta, Payóshni, Dévika, Veda·smrita, Védavati, Tri·diva, Íkshula, Krimi, Karíshini, Chitra·vaha, the river Chitra·sena, Gómati, Dhuta·papa, the great river Vándana, Káushiki, Nishchítra, Kritya, Níchita, Lo·hitárani, Rahásya, Shata·kumbha, Sárayu, Charmánvati, Vétravati, Hasti·soma, Dish, Sharávati, Payóshni, Vena, 9.20 Bhima·rathi, Káveri, Chúluka, Vani, Shata·bala, Nivára, Áhita, Suprayóga, lord of the people, Pavítra, Kúndala, Sindhu, Rájani, Pura·málini, Púrvabhiráma, Vira, Bhima, Óghavati, Pasháshini, Papa·hara, Mahéndra, Patalávati, Karíshini, Asíkni, the great river Kusha·chira, Mákari, Prá·vara, Mena, Hema, Ghrítavati, Purávati, Anúshna, Shaibya, Kapi, descendant of Bharata, Sada·nira, Adhríshya, the great river Kusha·dhara, Sada·kanta, Shivá, Víravati, Vastra, Su- 9.25 vástra, Gauri, Kámpana, Hiránvati;

Vara, Vira·kara, the great river Pánchami, Ratha·chitra, Jyoti·ratha, Vishva·mitra, Kapínjala, Upéndra, Báhula, Kuvíra, Ambu·váhini, Vínadi, Pínjala, Vena, the great river Tunga·vena, Vídisha, Krishna·vena, Tamra, Kápila, Khalu,

Vinadīm, Piñjalām, Veṇām, Tuṅgaveṇām mahā|nadīm,
Vidiśām, Kṛṣṇaveṇām ca, Tāmṛām ca, Kapilām api,
Khalum, Suvāmām, Vedāśvām, Harisrāvām mah”|āpagām,
Śīghrām ca, Picchilām c’ āiva,

Bhāradvājīm ca nimna|gām,
Kauśikīm nimna|gām, Śoṇām,
Bāhudām, atha Candramām,

9.30 Durgām, Citraśilām c’ āiva, Brahmavedhyām, Bṛhadvatīm,
Yavakṣām, atha Rohīm ca, tathā Jāmbūnadīm api,
Sunasām, Tamasām, Dāsīm, Vasām, anyām Varāṇasīm,
Nīlām, Ghṛtavatīm c’ āiva, Parṇāśām ca mahā|nadīm,
Mānavīm, Vṛṣabhām c’ āiva,

Brahmamedhyām, Bṛhaddhanīm;

etās c’ ānyās ca bahudhā

mahā|nadyo, jan’|ādhipa,

sadā|nirāmayām Kṛṣṇām, Mandagām, Madavāhinīm,
Brāhmaṇīm ca, Mahāgaūrīm, Durgām api ca, Bhārata,
Citropalām, Citrarathām, Mañjulām, Vāhinīm tathā,
Mandākinīm, Vaitaraṇīm, Koṣām c’ āpi mahā|nadīm,
9.35 Śuktimatīm, Anaṅgām ca, tath” āiva Vṛṣas”|āhvayām,
Lohityām, Karatoyām ca, tath” āiva Vṛṣak”|āhvayām,
Kumārīm, Ṛṣikulyām ca, Māriṣām ca, Sarasvatīm,
Mandākinīm, Supuṇyām ca, Sarvasaṅgām ca, Bhārata.
viśvasya mātaraḥ sarvāḥ, sarvās c’ āiva mahā|balāḥ.

tathā nadyas tv a|prakāśāḥ śataśo ’tha sahasraśaḥ.

ity etāḥ sarito, rājan, samākhyātā yathā|smṛti.
ata ūrdhvam jana|padān nibodha gadato mama.

Suváma, Vedáshva, the great river Hari·shrava, Shighra, Pí-chila, Bharad·vaji, Káushiki, Shona, Báhuda, Chándrama, Durga, Chitra·shila, Brahma·vedhya, Brihádvasi, Yaváksha, 9.30
 Rohi, Jambu·nadi, Súnasa, Támasa, Dasi, Vasa, Varánasi, Nila, Ghrítavati, the great river Parnásha, Mánavi, Vrísha-bha, Brahma·medhya and the Brihad·dhani.

As well as these there are many other great rivers, lord of the people, such as the ever pure Krishná, Mándaga, Mada·váhini, Bráhmaṇi, Maha·gauri, Durga, descendant of Bharata, Chitrópala, Chitra·ratha, Mánjula, Váhini, Mandá-kini, Váitarani, the great river Kosha, Shúktimati, Anánga, 9.35
 Vríshasa, Lohítia, Kara·toya, Vríshaka, Kumári, Rishi·kulya, Márisha, Sarásvati, Mandákini, Supúnya, and Sarva-sanga, descendant of Bharata. They are all mothers of the universe, and great makers of merit. Besides these, there are hundreds upon thousands of other rivers, which are still unknown.

I have listed all the rivers, Your Majesty, as best as I remember. Now listen while I tell you the names of the tribes inhabiting the land's provinces.

- tatr' ême Kuru|Pāñcālāḥ, Śālvā, Mādreya|Jāṅgalāḥ,
 Śūrasenāḥ, Kaliṅgās ca, Bodhā, Mālās tath" âiva ca,
 9.40 Matsyāḥ, Kuśalyāḥ, Sauśalyāḥ, Kuntayaḥ, Kāśi|Kośalāḥ,
 Cedivatsāḥ, Karuṣās ca, Bhojāḥ, Sindhu|Pulindakāḥ,
 Uttamāśvā, Daśārṇās ca, Mekalās c' Ōtkalaiḥ saha,
 Pañcālāḥ, Kośalās c' âiva, Naikapṛṣṭhā, Dhuramḍharāḥ,
 Godhā, Madra|Kaliṅgās ca, Kāśayo, 'para|Kāśayaḥ,
 Jaṭharāḥ, Kukkurās c' âiva sa|Daśārṇās ca Bhārata,
 Kuntayo, 'vantayaś c' âiva, tath" âiv' âpara|Kuntayaḥ,
 Gomantā, Maṇḍakāḥ, Saṇḍā, Vidarbhā, Rūpavāhikāḥ,
 Āsmakāḥ, Pāṇḍurāṣṭrās ca, Goparāṣṭrāḥ, Karītayaḥ,
 Adhirājyaḥ, Kuśādyās ca, Mallarāṣṭrās ca, Keralāḥ,
 9.45 Vāravāsy'|Āpavāhās ca, Cakrās, Cakrātayaḥ, Śākāḥ,
 Videhā, Magadhās, Svakṣā, Malajā, Vijayās tathā,
 Aṅgā, Vaṅgāḥ, Kaliṅgās ca, Yakṛllomāna eva ca,
 Mallāḥ, Sudeṣṇāḥ, Prāhlādā, Māhikāḥ, Śāsikās tathā,
 Bāhlikā, Vāṭadhānās ca, Abhīrāḥ, Kālatoyakāḥ,
 Aparāntāḥ, Parāntās ca, Pañcālās, Carmamaṇḍalāḥ,
 Aṭavīśikharās c' âiva, Merubhūtās ca, māriṣa,
 Upāvṛt'|Ānupāvṛttāḥ, Svarāṣṭrāḥ, Kekayās tathā;
 Kundāparāntā, Māheyāḥ, Kakṣāḥ, Sāmudraniṣkuṭāḥ,
 Andhrās ca bahavo, rājann, Antargiryās tath" âiva ca,
 9.50 Bahirgiry'|Āṅgamalajā, Māgadhā, Mānavarjakāḥ,
 Mahyuttarāḥ, Prāvṛṣeyā, Bhārgavās ca, jan'|ādhipa,
 Puṇḍrā, Bhargāḥ, Kīrātās ca, Sudṛṣṭā, Yāmunās tathā,
 Śakā, Niṣādā, Niṣadhās, tath" âiv' Ānarta|Nairṛtāḥ,

They are: the Kuru-Panchálas, the Shalvas, the Madréyas, the Jángalas, the Shura-senas, the Pulíndas, the Bodhas, the Malas, the Matsyas, the Kushályas, the Saushályas, the Kuntis, the Kashi-Kósalas, the Chedis, the Karúshas, the Bhojas, the Sindhus, the Pulíndakas, the Uttamáshvas, the Dashárnas, the Mékalas, the Útkalas, the Panchálas, the Kósalas, the Naika-prishthas, the Dhuran-dharas, the Godhas, the Madras, the Kalíngas, the Kashis, the Western Kashis, the Játharas, the Kúkkuras, the Dashárnas, descendant of Bharata, the Kuntis, the Avántis, the Western Kuntis, the Gomántas, the Mándakas, the Sandas, the Vidárbbhas, the Rupa-váhikas, the Áshmakas, the Pandu-rashtras, the Gopa-rashtras, the Karítis, the Adhirájyas, the Kushádyas, the Malla-rashtras, the Kéralas, the Vara-vasyas, the Apaváhas, the Chakras, the Chakrátis, the Shakas, the Vidéhas, the Mágadhas, the Svakshas, the Málajas, the Vijayas, the Angas, the Vangas, the Kalíngas, the Yakril-lomans, the Mallas, the Sudéshnas, the Prahládas, the Máhikas, the Sháshikas, the Báhlikas, the Vata-dhanas, the Abhíras, the Kala-tóyakas, the Aparántas, the Parántas, the Panchálas, the Charma-mándalas, the Átavi-shíkharas, the Meru-bhutas, my lord, the Upavríttas, the Anupavríttas, the Svarashtras, the Kékayas;

The Kúndaparántas, the Kakshas, the Samúdra-níshkutas, the numerous Andhras, the Antar-giris, the Bahir-giris, the Anga-málajas, the Mágadhas, the Mana-várjakas, the Pravrishéyas, the Bhárgavas, lord of the people, the Pundras, the Bhargas, the Kirátas, the Sudríshtas, the Yámunas, the Shakas, the Nishádas, the Níshadhas, the Anártas, the Náirritas, the Durgálas, the Prati-matsyas, the Kúntalas,

Durgālāḥ, Pratimatsyās ca, Kuntalāḥ, Kosalās tathā,
Tīragrahāḥ, Śūrasenā, Ījikāḥ, Kanyakāguṇāḥ,
Tila·bhadra, Masīraś ca Madhumantaḥ, Sukandakāḥ,
Kāśmīrāḥ, Sindhusauvīrā, Gāndhārā, Darśakās tathā,
Abhisārā, Ulūtās ca, Śaivalā, Bāhlikās tathā,
Dārvikā, Vānavā, Darvā, Vātaj' | Āmarath' | Ōragāḥ,
9.55 Bahuvādyaś ca, Kauravya, Sudāmānaḥ, Sumallikāḥ,
Vadhrāḥ, Karīṣakās c' āpi, Kulind' | ōpatyakās tathā,
Vanāyavo, Daśāḥ, Pārśvaromāṇaḥ, Kuśabindavaḥ,
Kacchā, Gopālakakṣās ca, Jāṅgalāḥ, Kuruvarṇakāḥ,
Kirātā, Barbarāḥ, Siddhā, Vaidehās, Tāmraliptakāḥ,
Oṇḍrā, Mlecchāḥ, Saisiridhrāḥ, Pārvatīyaś ca, mārīṣa.

ath' āpare jana|padā dakṣiṇā Bharata' | rṣabha:
Draviḍāḥ, Keralāḥ, Prācyā, Bhūṣikā, Vanavāsikāḥ,
Karnāṭakā, Mahiṣakā, Vikalpā, Mūṣakās tathā,
Jhillikāḥ, Kuntalās c' āiva, Sauhr̥dā, Nabhakānanāḥ,
9.60 Kaukuṭṭakās, tathā Colāḥ, Koṅkaṇā, Mālavā, Narāḥ,
Samaṅgāḥ, Karakās c' āiva, Kukur' | Āṅgāra | Mārīṣāḥ,
Dhvajiny', Ōtsavasamketās, Trigartāḥ, Śalvasenayaḥ,
Vyūkāḥ, Kokabakāḥ, Proṣṭhāḥ, Samavegavaśās tathā,
tath' āiva Vindhyaculikāḥ, Pulindā Valkalaiḥ saha,
Mālavā, Ballavās c' āiva, tath' āiv' āpara | Ballavāḥ,
Kulindāḥ, Kāladās c' āiva, Kuṇḍalāḥ, Karaṭās tathā,
Mūṣakāḥ, Stanabālās ca, Sanīpā, Ghaṭa | Śr̥ñjayāḥ,
Aṭhidāḥ, Pāśivāṭās ca, Tanayāḥ, Sunayās tathā,
R̥ṣikā, Vidarbhaḥ, Kākās, Taṅgaṇāḥ, Parataṅgaṇāḥ.

the Kósalas, the Tira-grahas, the Shura-senas, the Íjikas, the Kányaka-gunas, the Tila-bhadras, the Masíras, the Mádhu-mats, the Sukándakas, the Kashmíras, the Sindhu-sauvíras, the Gandháras, the Dárshakas, the Abhisáras, the Ulútas, the Sháivalas, the Báhlikas, the Darvíkas, the Vánavas, the Darvas, the Vátajas, the Ámarathas, the Úragas, the Bahu- 9.55
vadyas, the Sudámans, the Sumálllikas, the Vadhras, the Karíshakas, the Kulíndas, the Upátyakas, the Vanáyus, the Dashas, the Parshva-romans, the Kusha-bindus, the Kac-chas, the Gopála-kakshas, the Jángalas, the Kuru-várnakas, the Kirátas, the Bárbaras, the Siddhas, the Vaidéhas, the Tamra-líptakas, the Ondras, the Mlecchas, the Saisirídhra, and the Parvatíyas, my lord.

Now, there are other provinces in the south, bull of the Bharatas: those of the Drávidas, the Kéralas, the Prachyas, the Bhúshikas, the Vana-vásikas, the Karnátakas, the Máhi-shakas, the Vikálpas, the Múshakas, the Jhíllikas, the Kún-talas, the Sáuhridas, the Nabhakánanas, the Kaukúttakas, 9.60
the Cholas, the Kónkanas, the Málavas, the Naras, the Samángas, the Kárakas, the Kúkuras, the Angáras, the Már-ishas, the Dhvájinis, the Útsava-sankétras, the Tri-gartas, the Shalva-senis, the Vyukas, the Koka-bakas, the Proshthas, the Sama-vega-vashas, the Vindhya-chúlikas, the Pulíndas, the Válkalas, the Málavas, the Bállavas, the Western Bállavas, the Kulíndas, the Káladas, the Kúndalas, the Káratas, the Múshakas, the Stana-balas, the Sanípas, the Ghatas, the Srínjayas, the Áthidas, the Pashi-vatas, the Tánayas, the Sú-nayas, the Ríshikas, the Vidárbhas, the Kakas, the Tán-ganas, the Para-tánganas.

9.65 uttarās c' âpara|Mlecchāḥ krūrā, Bharata|sattama:
Yavanās, Cīna|Kāmbojā dāruṇā Mleccha|jātayaḥ,
Sakṛdgrahāḥ Kulatthās ca Hūṇāḥ Pārasikaiḥ saha,
tath" âiva Ramaṇās, Cīnās, tath" âiva Daśamālikāḥ,
kṣatriy' ôpaniveśās ca, vaiśya|śūdra|kulāni ca,
Śūdr'|Ābhīrās ca, Daradāḥ, Kāśmīrāḥ Paśubhiḥ saha,
Khāśīrās ca, Tukhārās ca, Pahlavā, Girigahvarāḥ,
Ātreyaḥ sa|Bharadvājās, tath' âiva Stanapoṣikāḥ,
Proṣakās ca, Kaliṅgās ca, Kirātānām ca jātayaḥ,
Tomarā, Haṃsamārgās ca, tath" âiva Karabhañjakāḥ.

9.70 ete c' ânye jana|padāḥ prācy'|ôdīcyās tath" âiva ca
uddeśa|mātreṇa mayā deśāḥ saṃkīrtitāḥ, prabho.

yathā|guṇa|balaṃ c' âpi tri|vargasya mahā|phalam
duhyed dhenuḥ kāmā|dhuk ca† bhūmiḥ samyag anuṣṭhitā.
tasyām grdhanti rājānaḥ sūrā, dharm'|ârtha|kovidāḥ.
te tyajanty āhave prāṇān vasu|gṛddhās tarasvinaḥ.
deva|mānuṣa|kāyānām kāmam bhūmiḥ parāyaṇam.
anyonyasy' âvalumpanti sārameyā yath" āmiṣam
rājāno, Bharata|śreṣṭha, bhoktu|kāmā vasun|dharām.
na c' âpi tṛptiḥ kāmānām vidyate 'dy' âpi kasya cit.

9.75 tasmāt parigrahe bhūmer yatante Kuru|Pāṇḍavāḥ
sāmnā, dānena, bhedena, daṇḍen' âiva ca Bhārata.
pitā, mātā ca, putrās ca, khaṃ, dyauś ca, nara|puṅgava
bhūmir bhavati bhūtānām samyag a|cchidra|darśanā.

Then, best of Bharatas, then there are northern tribes: the 9.65
 cruel Western Mleccha barbarians, the Yávanas, the Chinas and the Kambójas, who are frightful barbarian Mleccha tribes, the Sakrid·grahas, the Kulátthas, the Hunas, the Párasikas, the Rámanas, the Chinas, the Dasha·málikas, various kshatriya, vaishya and shudra* tribes, the Shudras, the Abhíras, the Dáradas, the Kashmíras, the Pashus, the Khashíras, the Tukháras, the Páhlavas, the Giri·gáhvaras, the Atréyas, the Bharad·vajas, the Stana·póshikas, the Próshakas, the Kalíngas, the tribes of the Kirátas, the Tómaras, the Hansa·margas and the Kara·bhánjakas.

These and other provinces are found in the north and the 9.70
 east. I have made but very brief mention of these countries to you, my lord.

The Earth, if properly cultivated to the best of its qualities and capacity, could be abundantly milked of the three-fold fruit of virtue, profit, and pleasure, like a wish-granting cow. Coveting it and greedy for wealth, the valiant kings, skilled in virtue and profit, therefore rush to lay down their lives in combat. The Earth indeed gives refuge to creatures in both celestial and human bodies. The kings, desirous of enjoying the wealth-bearing earth, foremost of Bharatas, are like dogs that snatch meat from each other. However, not one of them has so far satisfied his desires. That is why the 9.75
 Kurus and the Pándavas are striving for possession of the Earth, whether by conciliation, dissension, gift or battle, descendant of Bharata. A father, a mother, sons, the sky and the heavens regard all living beings without distinction, bull of a man.

DHṚTARĀṢṬRA uvāca:

10.1 BHĀRATASY' ĀSYA varṣasya, tathā Haimavatasya ca
 pramāṇam āyuṣaḥ, sūta, balaṃ c' āpi śubh'ā|śubham,
 an|āgatam, atikrāntaṃ, vartamānaṃ ca, Sañjaya,
 ācakṣva me vistareṇa, Harivarṣaṃ tath" āiva ca.

SAÑJAYA uvāca:

catvāri Bhārate varṣe yugāni, Bharata'|rṣabha:
 kṛtaṃ, tretā, dvāparaṃ ca, tiṣyaṃ ca, Kuru|vardhana.
 pūrvam kṛta|yugaṃ nāma, tatas tretā|yugaṃ, prabho,
 saṃkṣepād dvāparasy' ātha tataḥ tiṣyaṃ pravartate.
 10.5 catvāri tu sahasrāṇi varṣāṇāṃ, Kuru|sattama,
 āyuh|saṃkhyā kṛta|yuge saṃkhyātā, rāja|sattama.
 tathā trīṇi sahasrāṇi tretāyāṃ, manuj'|ādhipa.
 dve sahasre dvāpare tu bhuvi tiṣṭhati sāmpratam.
 na pramāṇa|sthitir hy asti tiṣye 'smin, Bharata'|rṣabha.
 garbha|sthās ca mriyante 'tra, tathā jātā mriyanti ca.

mahā|balā, mahā|sattvāḥ, prajñā|guṇa|samanvitāḥ
 prajāyante ca jātās ca śataśo 'tha sahasraśaḥ.
 jātāḥ kṛta|yuge, rājan, dhaninaḥ, priya|darśanāḥ,
 prajāyante ca jātās ca munayo vai tapo|dhanāḥ.

10.10 mah"|ōtsāhā, mah"|ātmāno, dhārmikāḥ, satya|vādināḥ,
 priya|darśā, vapuṣmanto, mahā|vīryā, dhanur|dharāḥ,
 var'|ārḥā yudhi jāyante kṣatriyāḥ śūra|sattamāḥ.
 tretāyāṃ kṣatriyā, rājan, sarve vai cakra|vartināḥ.

DHRITA-RASHTRA said:

TELL ME, SÁNJAYA the wise narrator, about the life span, 10.1
the power, the good and the evil, the future, the past, and
the present of the land of Bhárata, and that of Hímavat,
and also of the land of Hari, in detail.

SÁNJAYA said:

In the land of Bharata, bull of the Bharatas, there are four
ages called *yugas*: *krita*, *treta*, *dvápara* and *tishya*,* bestower
of prosperity on the Kurus. First comes the *krita* age; it is
followed by the age of *treta*, my lord, which then gives place
to the age of *dvápara*, after which the *tishya* age sets in.

Four thousand years are reckoned as the life duration in 10.5
the age of *krita*, best of Kurus, king of kings. Three thou-
sand years is the life span in the *treta* age, lord of the peo-
ple. At present, in the age of *dvápara*, people live on earth
for two thousand years. In the *tishya* age there is no fixed
measure of life, bull of the Bharatas; people can even die in
the womb or soon after being born.

The men born in the *krita* age are very powerful and
great-spirited, endowed with wisdom and virtues, wealthy
and handsome, and beget worthy progeny by hundreds and
thousands, Your Majesty. Sages rich in penance are begot-
ten in that period.

The *treta* is the age of the kshatriya, endowed with great 10.10
energy and exalted souls, virtuous, truthful in speech, hand-
some and able-bodied; they are warriors of great valor,
skilled in archery, foremost of heroes most worthy in battle.
All the kshatriyas born in the *treta* age, Your Majesty, are
sovereigns of the entire world from sea to sea.

sarva|varṇā, mahā|rāja, jāyante dvāpare sati
mah”|ōtsāhā, vīryavantah, paras|para|jay’|āiṣiṇah.
tejas” ālpena saṃyuktāḥ, krodhanāḥ puruṣā, nṛ|pa,
lubdhā, anṛtakās c’ āiva tiṣye jāyanti, Bhārata.
īrṣyā, mānas, tathā krodho, māj”, āsūyā tath” āiva ca
tiṣye bhavati martyānām, rāgo, lobhaś ca, Bhārata.

10.15 saṃkṣepo vartate, rājan, dvāpare ’smin, nar’|ādhipa.
guṇ’|ōttaram Haimavatam. Harivarṣam tataḥ param.

DHṚTARĀṢṬRA uvāca:

11.1 JAMBŪ|KHAṆḌAS tvayā prokto yathāvad iha, Sañjaya.
viṣkambham asya prabrūhi, parimāṇam ca tattvataḥ.
samudrasya pramāṇam ca samyag, a|cchidra|darśana.†
Śāka|dvīpaṃ ca me brūhi, Kuśa|dvīpaṃ ca, Sañjaya,
Śālmalaṃ c’ āiva tattvena, Krauñca|dvīpaṃ tath” āiva ca.
brūhi, Gāvalgaṇe, sarvaṃ Rāhoḥ som’|ārkayos tathā.

SAÑJAYA uvāca:

rājan, su|bahavo dvīpā, yair idaṃ saṃtatam jagat.
sapta|dvīpān pravakṣyāmi, candr’|ādityau, grahaṃ tathā.

11.5 aṣṭā|daśa sahasrāṇi yojanānām, viśāṃ pate,
ṣaṭ|śatāni ca pūrṇāni viṣkambho Jambu|parvataḥ.
lāvaṇasya samudrasya viṣkambho dvi|guṇaḥ smṛtaḥ.
nānā|jana|pad’|ākīrṇo, maṇi|vidruma|citritaḥ,
n’|āika|dhātu|vicitrais ca parvatair upaśobhitaḥ,
siddha|cāraṇa|saṃkīrṇaḥ sāgaraḥ parimaṇḍalaḥ.

In the age of *dvápara*, great king, people of all the social orders are born very energetic, valiant and eager to defeat each other. The men born in *tishya*, O ruler of the people, have very little energy, and are wrathful, covetous, and untruthful, descendant of Bharata. Jealousy, arrogance, anger, delusion, envy, passion, and greed characterize the creatures of the *tishya* age, Bhárata.

The end of this *dvápara* age is drawing near, Your Majesty, lord of the people. The land of Hímavat surpasses Bhárata-varsha in virtues, and Hari-varsha is superior even to that land. 10.15

DHRITA-RASHTRA said:

YOU HAVE DULY described the Jambu continent to me, Sánjaya. Tell me properly about its real extension and dimensions, and about the expanse of the ocean, flawless one. Give me an accurate account of the continents Shaka, Kusha, Shálmala and Krauncha. Tell me all, son of Gavál-gana, about Rahu, the moon and the sun. 11.1

SÁNJAYA said:

Your Majesty, the world extends over many continents. I shall describe seven continents for you, and I will tell you about the moon, the sun and the planet Rahu.

The mountains of the Jambu continent stretch for full eighteen thousand six hundred *yójanas*. The expanse of the salty ocean is said to be twice as much. That ocean spreads across numerous different countries, and is studded with gems and corals. The continent is embellished with mountains sparkling with many metals, is inhabited by *siddhas* and *cháranas*, and is circular in form. 11.5

Śāka|dvīpaṃ ca vakṣyāmi yathāvad iha, pārthiva.
 śṛṇu me tvam yathā|nyāyaṃ bruvataḥ, Kuru|nandana.
 Jambū|dvīpa|pramāṇena dvī|guṇaḥ sa, nar'|ādhipa,
 viṣkambheṇa, mahā|rāja, sāgaro 'pi vibhāgaśaḥ,
 11.10 kṣīr'|ôdo, Bharata|śreṣṭha, yena saṃparivāritaḥ.
 tatra puṇyā jana|padās, tatra na mriyate janaḥ.
 kuta eva hi dur|bhikṣaṃ? kṣamā|tejo|yutā hi te.
 Śāka|dvīpasya saṃkṣepo yathāvad, Bharata'|rṣabha,
 ukta eṣa, mahā|rāja. kim anyat kathayāmi te?

DHṚTARĀṢṬRA uvāca:

Śāka|dvīpasya saṃkṣepo yathāvad iha, Sañjaya,
 uktas tvayā, mahā|prājña. vistaraṃ brūhi tattvataḥ.

SAÑJAYA uvāca:

tath" āiva parvatā, rājan, sapt' ātra maṇi|bhūṣitāḥ,
 ratn'|ākarās, tathā nadyas. teṣāṃ nāmāni me śṛṇu.
 atīva guṇavat sarvaṃ tatra, puṇyaṃ, jan'|ādhipa.
 11.15 deva'|rṣi|gandharva|yutaḥ prathamō Merur ucyate.
 prāg|āyato, mahā|rāja, Malayo nāma parvataḥ,
 yato meghāḥ pravartante, prabhavanti ca sarvaśaḥ.
 tataḥ pareṇa, Kauravya, Jaladhāro mahā|giriḥ.
 tato nityam upādatte Vāsavaḥ paramaṃ jalam.
 tato varṣaṃ prabhavati varṣā|kāle, jan'|ēśvara.
 uccair girī Raivatako yatra nityaṃ pratiṣṭhitaḥ,

I shall tell you just what the Shaka continent is like, Your Majesty. Listen to me as I describe it to you properly, delight of the Kurus. It is twice the size of the Jambu continent, lord of the people, and the expanse of its ocean is double, great king. The ocean that surrounds it is called the Milky Ocean, best of Bharatas. The countries there are pure, and their inhabitants never die. How could a famine strike them? For they are blessed with tolerance and great energy. 11.10

This is an accurate summary of the Shaka continent, bull of the Bharatas. What else shall I relate to you, great king?

DHRITA-RASHTRA said:

You have given me a brief description of the Shaka continent, Sánjaya. Now give me a full and true account of it, man of great wisdom.

SÁNJAYA said:

On that continent, Your Majesty, there are seven mountains bedecked with gems, numerous jewel mines and rivers. Listen to their names. Everything there is excellent and pure, lord of the people.

The first of those mountains is called Meru, the abode of the gods, sages and *gandhárvas*. 11.15

The next mountain, Your Majesty, is called Málaya, stretching eastwards. This is where clouds originate, and from where they travel all about.

Beyond it is the large mountain Jala-dhara, the “water-bearer,” descendant of Kuru. Vāsava invariably draws superb water from this river. That is how he is able to pour down showers in the rainy season, ruler of the people. Further on is the high mountain Ráivataka, above which the

Revatī divi nakṣatraṃ Pitāmaha|kṛto vidhiḥ.

uttareṇa tu, rāj'|ēndra, Śyāmo nāma mahā|giriḥ
nava|megha|prabhaḥ, prāṃśuḥ, śrīmān, ujjala|vigrahaḥ,

11.20 yataḥ śyāmatvam āpannāḥ prajā, jana|pad'|ēśvara.

DHṚTARĀṢṬRA uvāca:

su|mahān saṃśayo me 'dya, proktaṃ, Sañjaya, yat tvayā:
prajāḥ kathaṃ, sūta|putra, saṃprāptāḥ śyāmatām iha?

SAÑJAYA uvāca:

sarveṣv eva, mahā|prājña, dvīpeṣu, Kuru|nandana,
gaurāḥ kṛṣṇaś ca varṇau dvau. tayoṃ varṇ'|āntaram, nṛ|pa.
śyāmo yasmāt pravṛtto vai, tat te vakṣyāmi, Bhārata.
āste 'tra bhagavān Kṛṣṇas. tat|kāntyā śyāmatām gataḥ.

tataḥ paraṃ, Kaurav'|ēndra, Durgāśailo mah"|ōdayaḥ,
Kesarī, kesara|yuto yato vātaḥ pravartate.
teṣāṃ yojana|viṣkambho dvi|guṇaḥ pravibhāgaśaḥ.
varṣāṇi teṣu, Kauravya, sapta' ōktāni manīṣibhiḥ.

11.25 mahā|Merur Mahākāśo, Jaladaḥ Kumudottaraḥ.

Jaladhārāt paro, rājan, Sukumāra iti smṛtaḥ.
Raivatasya tu Kaumāraḥ, Śyāmasya Maṇikāñcanaḥ.
Kesarasy' ātha Modākī, pareṇa tu Mahāpumān.

constellation Révati is permanently fixed in the sky, as ordained by Brahma himself.

North of that, king of kings, is the large mountain called Shyama, "Dark." Like a newly produced storm cloud, it is very high, beautiful, and splendid in its form. From it the residents obtained a dark complexion, lord of the kingdom. 11.20

DHRITA-RASHTRA said:

I have grave doubts about what you have just said, Sánjaya. How could the residents here acquire a dark complexion, son of a charioteer?

SÁNJAYA said:

Great king, delight of the Kurus, on all the continents there are two kinds of complexion, fair and dark, and there is difference between them, Your Majesty. Let me tell you why this mountain is called Dark, descendant of Bharata. It is because the Lord Krishna, "The Dark One," dwells here. The mountain has acquired darkness from his beauty.

Beyond that, lord of the Kurus, is the mountain Durga-shaila. Further on is the mountain called Késara. Breezes blowing off this mountain are suffused with the fragrance of pollen. The dimensions of each mountain are double those of the previous one. And there are seven lands there, as is mentioned by the wise. The land associated with great Meru is called Maha-kasha, while that of water-granting Málaya is named Kumudóttara. The area around Jala-dhara, great king, is known as Sukumára. That of Révata is called Kaumára. The land of Shyama is named Mani-káncana, and that of Késara is called Módaki. Beyond that is the area named Maha-puman. 11.25

parivārya tu, Kauravya, dairghyaṃ hrasvatvam eva ca
Jambū|dvīpena vikhyātas tasya madhye mahā|drumaḥ
Śāko nāma, mahā|rāja, tasya dvīpasya madhya|gaḥ.
tatra puṇyā jana|padāḥ. pūjyate tatra Śaṃkaraḥ.
tatra gacchanti siddhāś ca, cāraṇā, daivatāni ca,
dhārmikāś ca prajā, rājaṃś, catvāro 't' |īva Bhārata.

11.30 varṇāḥ sva|karma|niratā, na ca steno 'tra dṛśyate.
dīrgh' |āyuso, mahā|rāja, jarā|mṛtyu|vivarjitāḥ
prajāś tatra vivardhante, varṣāsv iva samudra|gāḥ.

nadyaḥ puṇya|jalās tatra, Gaṅgā ca bahudhā|gatiḥ.
Sukumārī, Kumārī ca, Śītāśī, Veṇikā tathā,
Mahānadī ca, Kauravya, tathā Maṇijalā nadī,
Cakṣurvardhanikā c' āiva nadī, Bharata|sattama.
tataḥ pravṛttāḥ puṇy' |ôdā nadyaḥ, Kuru|kul' |ôdvaha,
sahasrāṇaṃ śatāny eva, yato varṣati Vāsavaḥ;
na tāsāṃ nāma|dheyāni, parimāṇaṃ tath' āiva ca
11.35 śakyate parisamkhyātum. puṇyās tā hi sarid|varāḥ.

tatra puṇyā jana|padāś catvāro loka|saṃmatāḥ:
Maṅgāś ca, Maśakāś c' āiva, Mānasā, Mandagās tathā.
Maṅgā brāhmaṇa|bhūyiṣṭhāḥ sva|karma|niratā, nṛ|pa.
Maśakeṣu tu rājanyā dhārmikāḥ, sarva|kāma|dāḥ.
Mānasā ca, mahā|rāja, vaiśya|dharm' |ôpajīvināḥ,
sarva|kāma|samāyuktāḥ, śūrā, dharm' |ārtha|nīścitāḥ.
śūdrās tu Mandagā nityaṃ puruṣā dharmā|śīlināḥ.
na tatra rājā, rāj' |ēndra, na daṇḍo, na ca daṇḍikāḥ.

In the center of the continent there is a huge tree called Shaka, "Teak," descendant of Kuru, which in its compass is the size of the Jambu continent. People there revere that tree. It is a region of sacred lands, and Shánkara is worshipped there. *Siddhas*, *cháranas* and deities abide there, and people of all the four social orders are extremely virtuous, Your Majesty, descendant of Bharata. Members of each social order go about their duties gladly, and no act of thieving occurs. All are long-lived and free from decrepitude and death, great king. The people thrive there, just as rivers swell in the rainy season. 11.30

Here are found rivers full of sacred water, and the Ganga herself, divided into many currents. Sukumári, Kumári, Shiráshi, Vénika, Maha-nadi, descendant of Kuru, the river Mani-jala, and the river Chakshur-várdhanika, foremost of Bharatas—these are the sacred rivers that flow there, perpetuator of the Kuru lineage. There are hundreds of thousands of streams from which Vásaava draws water for the rains; it is impossible to list their names and sizes. With their purifying qualities they are considered the finest of rivers 11.35

People believe that there are four pure countries: the countries of the Mangas, the Máshakas, the Mánasas, and the Mándagas. The Mangas are mostly brahmins preoccupied with their duties, Your Majesty. Among the Máshakas are found virtuous kshatriyas who fulfill every request. The Mánasas, great king, live in accordance with the duties of vaishyas. With their every wish granted, they are brave and committed to righteousness and commercial endeavor. The Mándagas are shudras of ever-virtuous conduct. In those

sva|dharmen' âiva dharmam ca te rakṣanti paras|param.

11.40 etāvad eva śakyam tu tatra dvīpe prabhāṣitum.

etāvad eva śrotavyam Śāka|dvīpe mah'āujasi.

SAÑJAYA uvāca:

12.1 UTTAREṢU TU, Kauravya, dvīpeṣu śrūyate kathā.

yathā|śrutam, mahā|rāja, bruvatas tan nibodha me.

ghṛta|toyah samudro 'tra, dadhi|maṇḍ'ôdako 'paraḥ,
sur'ôdah sāgaraś c' âiva, tath' ânyo gharma|sāgarah.

paras|pareṇa dvi|guṇāḥ sarve dvīpā, nar'ādhipa,
parvatāś ca, mahā|rāja, samudraiḥ parivāritāḥ.

Gauras tu madhyame dvīpe girir mānaḥśilo mahān.
parvataḥ paścimaḥ Kṛṣṇo Nārāyaṇa|sakho nṛ|pa.

12.5 tatra ratnāni divyāni svayam rakṣati Keśavaḥ.

prasannaś c' âbhavat tatra, prajānām vyadadhāt sukham.

Kuśa|dvīpe kuśa|stambo madhye jana|padasya ha.

saṃpūjyate śalmaliś ca dvīpe Śālmalike nṛ|pa.

Krauñca|dvīpe Mahākrauñco girī ratna|cay'ākaraḥ
saṃpūjyate, mahā|rāja, cāturvarṇyena nityadā.

countries, king of kings, there is neither king nor punishment nor punisher. The inhabitants know their duties, and protect one another by fulfilling their respective duties.

This much can be said about that continent. This much should be heard about the mighty Shaka continent. 11.40

SÁNJAYA said:

GREAT KING, descendant of Kuru, listen to me as I tell you what I have heard about the northern continents. 12.1

Beyond the Milky Ocean is the Ocean of Clarified Butter. Then comes the Ocean of Curd. Next comes the Ocean of Wine. Then comes the Ocean of Sweet Water. All the continents and mountains, each double the previous one in size, are surrounded by those oceans, great king, lord of the people.

On the middle continent there is a large mountain called Gaura, made of red arsenic. On the western continent there is a mountain called Krishna, favored by Naráyana, Your Majesty. There Késhava himself guards the heavenly gems. Pleased by the people there, he bestowed happiness on them. 12.5

In the center the countries of the Kusha continent there is a thicket of sacred *kusha* grass.

And the *shálmali*, the silk-cotton tree, is worshipped on the continent Shálmalika, Your Majesty.

On the Krauncha continent there is a large mountain called Maha-krauncha, "Great Curlew," which is a storehouse of various gems. It is ceaselessly worshipped by people of all the four social orders, great king.

Gomantaḥ parvato, rājan, su|mahān, sarva|dhātumān,
yatra nityaṃ nivasati śrīmān kamala|locanaḥ,
mokṣibhiḥ saṃstuto nityaṃ prabhur Nārāyaṇo Hariḥ.

Kuśa|dvīpe tu, rāj'|ēndra, parvato vidrumaiś citaḥ,
12.10 Sudhāmā nāma, dur|dharṣo, dvitīyo hema|parvataḥ.
dyutimān nāma, Kauravya, tṛtīyaḥ Kumudo giriḥ.
caturthaḥ Puṣpavān nāma, pañcamas tu Kuśeśayaḥ,
ṣaṣṭho Harigirir nāma. ṣaḍ ete parvat'|ōttamāḥ.
teṣāṃ antara|viṣkambho
dvi|guṇaḥ pravibhāgaśaḥ.
Audbhidaṃ prathamam varṣam,
dvitīyam Veṇumaṇḍalam,
tṛtīyam Surathākāram,
caturtham Kambalam smṛtam,
Dhṛtimat pañcamam varṣam,
ṣaṣṭham varṣam Prabhākaram,
saptamam Kāpilam varṣam. sapt' āite varṣa|lambhakāḥ.
eteṣu deva|gandharvāḥ prajāś ca, jagad|īśvara,
12.15 viharante ramante ca. na teṣu mriyate janaḥ.
na teṣu dasyavaḥ santi, mleccha|jātyo 'pi vā, nṛ|pa.
gaura|prāyo janaḥ sarvaḥ, su|kumāraś ca pārthiva.
avaśiṣṭeṣu varṣeṣu vakṣyāmi, manuḥ'|ēśvara,
yathā|śrutam, mahā|rāja. tad a|vyagra|manāḥ śṇu.

The huge mountain called Gománta, Your Majesty, which contains all kinds of metals, is the dwelling-place of the glorious lotus-eyed Lord Hari Naráyana, praised by liberated beings.

On the Kusha continent, king of kings, there is another mountain, named Sudháman, which is inaccessible, made of gold and inlaid with coral. The third mountain in that location is a splendid mountain called Kúmuda, descendant of Kuru. The fourth one is named Púshpavat, the fifth one is Kushe-shaya, and the sixth one is Hari-giri. Those are the six major mountains. The intervals between each of them increase northwards in the ratio of two to one. 12.10

As for its regions, the first one is called Áudbhida, the second one is Venu-mándala, the third one is Surathákara, the fourth one is known as Kámbala, the fifth one is Dhrítimat, the sixth one is Prabha-kara, and the seventh one is called Kápila. These are the seven successive parts of the continent.

Gods, *gandhárvas* and humans live and take their pleasure there, lord of the earth. The people know no death. It contains neither robbers nor Mleccha barbarian tribes, Your Majesty. All its inhabitants are very delicate and almost white in complexion. 12.15

Now let me tell you about the remaining continents, lord of the people. Great king, keep distractions from your mind and listen to what I have heard about them.

Krauñca|dvīpe, mahā|rāja, Krauñco nāma mahā|giriḥ.
 Krauñcāt paro Vāmanako. Vāmanād Andhakārakaḥ.
 Andhakārāt paro, rājan, Mainākaḥ parvat' |ōttamaḥ.
 Mainākāt parato, rājan, Govindo girir uttamaḥ.
 Govindāt tu paro, rājan, Nibiḍo nāma parvataḥ.

12.20 paras tu dvi|guṇas teṣāṃ viṣkambho, vaṃśa|vardhana.
 deśāṃs tatra pravakṣyāmi, tan me nigadataḥ śṛṇu.
 Krauñcasya Kuśalo deśo. Vāmanasya Manonugaḥ.
 Manonugāt paraś c' Ōṣṇo deśaḥ, Kuru|kul' |ōdvaha.
 Uṣṇāt paraḥ Prāvarakaḥ. Prāvarād Andhakārakaḥ.
 Andhakāraka|deśāt tu Munideśaḥ paraḥ smṛtaḥ.
 Munideśāt paraś c' āiva procyate Dundubhisvanaḥ,
 siddha|cāraṇa|saṃkīrṇo, gaura|prāyo, jan' |ādhipa.
 ete deśā, mahā|rāja, deva|gandharva|sevitāḥ.

Puṣkare Puṣkaro nāma parvato maṇi|ratnamān.
 12.25 tatra nityaṃ prabhavati svayaṃ devaḥ Prajāpatiḥ.
 taṃ paryupāsate nityaṃ devāḥ, sarve maha" |rṣayaḥ
 vāgbhir mano' |nukūlābhiḥ pūjayanto, jan' |ādhipa.
 Jambū|dvīpāt pravartante ratnāni vividhāny uta.

dvīpeṣu teṣu sarveṣu prajānām, Kuru|nandana,
 brahma|caryeṇa, satyena, prajānām hi damena ca,
 ārogy' |āyuh|pramāṇābhyāṃ dvi|guṇaṃ dvi|guṇaṃ tataḥ.
 eko jana|pado, rājan, dvīpeṣv eteṣu, Bhārata.

On the Krauncha continent there is a large mountain named Krauncha. Beyond Krauncha is the mountain Vámanaka. After Vámanaka comes Andha-kara. Beyond Andha-kara, Your Majesty, there is Maináka, best of mountains. After Maináka comes the excellent mountain Govínda, Your Majesty. Beyond Govínda, Your Majesty, is the mountain called Níbida. The intervals between each of them increase northwards in a ratio of two to one, bestower of prosperity on your lineage. 12.20

Listen to me as I list the countries located there. The area around Krauncha is called Kúshala. The region around Vámana is Manónuga. Beyond Manónuga lies Ushna, perpetuator of the Kuru lineage. After Ushna comes Právaraka. Following Právaraka is Andha-káraka. Beyond the country of Andha-káraka lies the region known as Muni-desha. After Muni-desha is the country called Dúndubhi-svana, teeming with *siddhas* and *cháranas*. People there are almost white in complexion, lord of men. All those countries are inhabited by gods and *gandhárvas*, great king.

On the continent Púshkara, "the Blue Lotus," there is a mountain called Púshkara, abundant in gems and jewels. The Lord Praja-pati himself is in perpetual residence there. All the gods and great sages are in constant attendance, worshipping him with laudatory words, lord of the people. Diverse jewels from the Jambu continent are found there. 12.25

On all those continents, best of Kurus, the qualities of chastity, truth, self-restraint, health, and the life span of the residents increase northwards in the ratio of two to one. In fact, descendant of Bharata, a single country is spread over these continents, since in the above-mentioned areas only

uktā jana|padā yeṣu dharmāś c' āikaḥ pradṛśyate.

īśvaro daṇḍam udyamya svayam eva Prajāpatiḥ

dvīpān etān, mahā|rāja, rakṣaṃs tiṣṭhati nityadā.

12.30 sa rājā, sa śivo, rājan, sa pitā, sa pitāmahaḥ

gopāyati, nara|śreṣṭha, prajāḥ sa|jāda|paṇḍitāḥ.

bhojanaṃ c' ātra, Kauravya, prajāḥ svayam upasthitam

siddham eva, mahā|bāho, bhuñjate tatra nityadā.

tataḥ paraṃ Samā nāma dṛśyate loka|saṃsthiṭiḥ,

catur|asraṃ, mahārāja, trayas|triṃśat tu maṇḍalam.

tatra tiṣṭhanti, Kauravya, catvāro loka|saṃmatāḥ

dig|gajā, Bharata|śreṣṭha, Vāman'|Āirāvat'|Āñjanāḥ,

Supratikas tathā, rājan, prabhinna|karaṭā|mukhaḥ.

amīṣaṃ parimāṇaṃ tu na saṃkhyātum ih' ōtsahe.

12.35 a|saṃkhyātās te nityaṃ hi tiryag, ūrdhvam, adhas tathā.

tatra vai vāyavo vānti digbhyaḥ sarvābhya eva ca

a|saṃbādhā, mahā|rāja. tān nigṛhṇanti te gajāḥ

puṣkaraiḥ padma|saṃkāśair vikaśadbhir mahā|prabhaiḥ.

śatadhā punar ev' āśu vāyūn muñcanti nityaśaḥ.

śvasadbhir mucyamānās tu dig|gajair iha mārutāḥ

āgacchanti, mahā|rāja, tatas tiṣṭhanti vai prajāḥ.

DHṚTARĀṢṬRA uvāca:

paro vai vistaro 'tyarthaṃ tvayā, Sañjaya, kīrtitaḥ.

darśitaṃ dvīpa|saṃsthānam. uttaraṃ brūhi, Sañjaya.

one religion is observed. The Lord Praja-pati himself abides there always, his staff upraised to protect these continents, great king. He is the ruler, He is merciful, Your Majesty, He is father and grandfather, foremost of men, He guards all creatures both dull and wise. Cooked food appears spontaneously here, mighty-armed descendant of Kuru, and the creatures eat it regularly. 12.30

Beyond that area one can see a country called Samá, which has four corners and thirty-three circular districts, great king. descendant of Kuru, here are found the four famous elephants that guard the cardinal points, best of Bharatas: Vámana, Airávata, Ánjana, and likewise Supratíka, with a gush of rut fluid on its temples and face, Your Majesty. I dare not calculate their proportions. Their thickness, height and depth will remain forever unreckoned. The winds blow here from all directions. Those elephants, great king, seize them with the splendid lotus-like tips of their trunks and then always quickly release them again, dividing them into hundreds of fragments. The breezes released with the out-breath of the elephants find their way here, great king, and sustain living creatures. 12.35

DHRITA-RASHTRA said:

Sánjaya, you have dwelled at length on the first issue. You have also explained the location of the continents. Now tell me the rest, Sánjaya.

SAÑJAYA uvāca:

uktā dvīpā, mahā|rāja. grahān me śṛṇu tattvataḥ.

12.40 Svar|bhānuḥ, Kaurava|śreṣṭha, yāvad eva pramāṇataḥ
parimaṇḍalo, mahārāja, Svar|bhānuḥ śrūyate grahaḥ.
yojanānām sahasrāṇi viṣkambho dvā|daś' āsya vai,
pariṇāhena ṣaṭ|triṃśad, vipulatvena c', ān|agha,
ṣaṣṭim āhuḥ śatāny asya budhāḥ paurāṇikās tathā.

candramās tu sahasrāṇi, rājann, ekādaśa smṛtaḥ
viṣkambheṇa, Kuru|śreṣṭha, trayas|triṃśat tu maṇḍalam,
ek'|ōna|ṣaṣṭir vaipulyāc chīta|raśmer mah"ātmanah

sūryas tv aṣṭau sahasrāṇi dve c' ānye, Kuru|nandana,
viṣkambheṇa tato, rājan, maṇḍalam triṃśataṃ samam.

12.45 aṣṭa|pañcāśataṃ, rājan, vipulatvena c', ān|agha,
śrūyate param'|ôdāraḥ pataṇ|go 'sau vibhā|vasuḥ.
etat pramāṇam arkasya nirdiṣṭam iha, Bhārata.

sa Rāhuś chādayaty etau yathā|kālaṃ mahattayā
candr'|ādityau, mahā|rāja. saṃkṣepo 'yam udāhṛtaḥ.
ity etat te, mahā|rāja, pṛcchataḥ śāstra|cakṣuṣā
sarvam uktaṃ yathā|tattvaṃ. tasmāc chamam avāpnuhi!
yathā|dr̥ṣṭaṃ mayā proktaṃ sa|niryāṇam idaṃ jagat.
tasmād āśvasa, Kauravya, putraṃ Duryodhanaṃ prati.

SÁNJAYA said:

I have described the continents to you, great king. Now 12.40
listen to a true description of the planets. The planet Svar-
bhanu, or Rahu, is thought to be circular, great king, best
of Káuravas. Its diameter is twelve thousand *yójanas*, its
circumference is thirty-six thousand *yójanas*, faultless one,
and its thickness is six thousand *yójanas*, according to the
learned men of past ages.

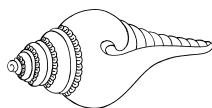
As for the moon, Your Majesty, it is known to be eleven
thousand *yójanas* in diameter, Your Majesty, and thirty-
three in circumference, best of Kurus. The thickness of that
luminous planet of cooling rays is fifty-nine *yójanas*.

The sun is ten thousand *yójanas* in diameter and thirty
thousand in circumference, Your Majesty, delight of the
Kurus. The thickness of that most exalted planet, abundant 12.45
in light, is said to be fifty-eight *yójanas*, blameless king.
These are the dimensions of the sun, descendant of Bharata.

The planet Rahu, being bigger, eclipses the moon and the
sun at the appointed time, great king. This is a brief answer
to your question from a scholarly point of view. Everything
has been accurately described. May you rest easy! I have
told you about the world and its structure as expounded in
the scriptures. Therefore take heart with regard to your son
Duryódhana.

śrutv” êdaṃ, Bharata|śreṣṭha, bhūmi|parva mano|’nugam
 12.50 śrīmān bhavati rājanyaḥ, siddh’|ârthaḥ, sādhu|saṃmataḥ.
 āyur, balaṃ ca, vīryaṃ ca, tasya tejaś ca vardhate.
 yaḥ śṛṇoti, mahī|pāla, parva|nīdaṃ yata|vrataḥ,
 prīyante pitaras tasya, tath” âiva ca pitāmahāḥ.
 idaṃ tu Bhāratam varṣam, yatra vartāmahe vayam,
 pūrvam pravartate puṇyam, tat sarvaṃ śrutavān asi.

When he has listened to this inspiring section on the Earth, best of Bharatas, a king becomes prosperous, successful in achieving his goals and respected by the righteous, while his life span, strength, fame and energy increase. lord of the earth, a man true to his vows who listens to this section on the days of the full and the new moon pleases his fathers and his forefathers. Herewith you have heard everything about this land of Bhárata in which we live, this land sanctified by the virtue of our ancestors. 12.50



13-24

SHOCKING NEWS: BHISHMA FALLEN

13.1 **A**THA GĀVALGAṆIR vidvān saṃyugād etya, Bhārata,
pratyakṣa|darśi sarvasya, bhūta|bhavya|bhaviṣya|vit
dhyāyate Dhṛtarāṣṭrāya sahas” ōtpatya duḥkhiṭaḥ
ācaṣṭa nihataṃ Bhīṣmaṃ, Bharatānām pitāmaham.

SAÑJAYA uvāca:

Sañjayo ’haṃ, mahā|rāja. namas te, Bharata’|rṣabha.
hato Bhīṣmaḥ Śāmtanavo, Bharatānām pitāmahaḥ.
kakudaṃ sarva|yodhānām, dhāma sarva|dhanuṣmatām
śara|talpa|gataḥ so ’dya śete Kuru|pitāmahaḥ.

13.5 yasya vīryaṃ samāśritya dyūtaṃ putras tav’ ākarot,
sa śete nihato, rājan, saṃkhye Bhīṣmaḥ Śikhaṇḍinā.
yaḥ sarvān pṛthivī|pālān samavetān mahā|mṛdhe
jigāy’ āika|rathen’ āiva Kāśi|puryāṃ mahā|rathaḥ,
Jāmadagnyaṃ raṇe Rāmam yo ’yudhyad apasaṃbhramaḥ,
na hato Jāmadagnyena, sa hato ’dya Śikhaṇḍinā.

Mah”|ēndra|sadṛśaḥ śaurye, sthairye ca Himavān iva,
samudra iva gāmbhīrye, sahiṣṇutve dharā|samaḥ,
śara|damṣṭro, dhanur|vaktraḥ, khadga|jihvo, dur|āsadaḥ
nara|siṃhaḥ pitā te ’dya Pāñcālyena nipātitaḥ.

13.10 Pāṇḍavānām mahat sainyaṃ yaṃ drṣṭv” ōdyantam āhave
prāvepata bhay’|ōdvignaṃ, siṃhaṃ drṣṭv” ēva go|gaṇaḥ,
parirakṣya sa senām te daśa|rātram anika|hā

VAISHAMPÁYANA said:

THEN THE WISE son of Gaválgana, the knower of the 13.1
past, the present and the future, and the eyewitness to
all the events, returning from the battlefield, descendant of
Bharata, suddenly appeared grieving before Dhrita-rashtra,
who was lost in thought, and reported to him that Bhishma,
the grandfather of the Bharatas, had been struck down.

SÁNJAYA said:

I am Sánjaya, great king. Obeisance to you, bull of the
Bharatas. Bhishma, the son of Shántanu, the grandfather of
the Bharatas, has been slain. The foremost of all warriors,
the power of all archers, the grandfather of the Kurus today
lies on a bed of arrows. That Bhishma, Your Majesty, rely- 13.5
ing on whose might your son ventured the game of dice,
today lies on the battlefield, struck down by Shikhándin.
That Bhishma the great warrior who, alone on a chariot,
defeated in the great battle of the city of Kashi all the kings
of the earth assembled together, he who fearlessly fought
Rama, the son of Jamad-agni* in combat, he whom the son
of Jamad-agni failed to destroy—it is he who has been killed
today by Shikhándin.

Resembling great Indra in valor and Hímavat in firm-
ness, equal to the ocean in profundity and to the earth in
patience, that unconquerable lion among men who had ar-
rows for his teeth, a bow for his mouth, and a sword for
his tongue, your father has been struck down by the prince
of the Panchálas. The great army of the Pándavas trembled 13.10
when they beheld his eagerness for battle, like a herd of
cows stricken with fear at the sight of a lion. He protected

jagām' âstam iv' Ādityaḥ kṛtvā karma su|duṣ|karam.
yaḥ sa Śakra iv' â|kṣobhyo, varṣan bāṇān sahasraśaḥ,
jaghāna yudhi yodhānām arbudaṃ daśabhir dinaiḥ,
sa śete nihato bhūmau, vāta|bhagna iva drumāḥ,
tava dur|mantrite, rājan, yathā n' ārhaḥ sa Bhārata.

DHĪTARĀṢṬRA uvāca:

- 14.1 KATHAM KURŪṆĀM ṛṣabho hato Bhīṣmaḥ Śikhaṇḍinā?
katham rathāt sa nyapatat pitā me Vāsav' |ōpamaḥ?
katham, ācakṣva me, yodhā hīnā Bhīṣmeṇa, Sañjaya,
balinā, deva|kalpena, gurv|arthe brahma|cāriṇā?
tasmin hate mahā|prājñe, mah" |ēṣv|āse, mahā|bale,
mahā|sattve nara|vyāghre kim u āsīn manas tadā?
ārthiḥ parā m" āviśati yataḥ† śaṃsasi me hatam
Kurūṇām ṛṣabhaṃ vīram, a|kampam puruṣa'|ṛṣabham.
14.5 ke taṃ yāntam anupreyuḥ? ke c' āsy' āsan puro|gamāḥ?
ke 'tiṣṭhan? ke nyavartanta? ke 'nvavartanta, Sañjaya?
ke śūrā ratha|śārdūlam adbhutaṃ kṣatriya'|ṛṣabham
rath'|ānīkaṃ gāhamānaṃ sahasā pṛṣṭhato 'nvayuh?
yas tamo 'rka iv' āpohan para|sainyam a|mitra|hā
sahasra|raśmi|pratimaḥ pareṣāṃ bhayam ādadhat,
akarod duṣ|karam karma raṇe Pāṇdu|suteṣu yaḥ,
grasamānam anīkāni ya enaṃ paryavārayan,

your troops for ten nights and accomplished extraordinary feats of valor; and now that destroyer of enemy forces has set like the sun.

He who like Shakra unceasingly showered arrows by the thousand, who killed a hundred million warriors in ten days, now lies on the ground, struck down in combat like a tree felled by the wind as a result of your bad advice, Your Majesty, though he little deserved such a fate, descendant of Bharata!

DHRITA-RASHTRA said:

HOW HAS BHISHMA, that bull among the Kurus, been 14.1
killed by Shikhándin? How did my father, equal to Vāsava himself, fall from his chariot? Tell me, Sánjaya, how did it happen that my warriors have lost the mighty godlike Bhishma, who had lived under a vow of chastity for the sake of his father? What was your state of mind when the great sage, the foremost archer, the man of enormous strength and magnanimity, that tiger among men perished?

My heart is stricken with deep grief as you tell me that the bull of the Kurus, the unshakable hero, the strongest of men has been slain! Who followed him as he took the offen- 14.5
sive? Who preceded him? Who stood by his side? Who ran away? Who surrounded him, Sánjaya? Who were the heroes that secured the rear of that unrivaled combatant, that tiger-like warrior, that bull of a kshatriya as he penetrated the enemy ranks? How did they encircle that destroyer of enemies who dispersed enemy forces like the thousand-rayed sun dispelling darkness, that devourer of hostile troops who

kṛtinam taṃ dur|ādharaṣaṃ, Sañjay', āsya tvam antike,
kathaṃ Śāntanavaṃ yuddhe Pāṇḍavāḥ pratyavārayan?

14.10 nikṛntantam anīkāni, śara|daṃṣṭraṃ, tarasvinam,
cāpa|vyātt'|ānanaṃ, ghoram, asil|jihvaṃ, dur|āsadam,
an|arhaṃ, puruṣa|vyāghraṃ, hrīmantam, a|parājitam
pātayām āsa Kaunteyaḥ kathaṃ tam aljitaṃ yudhi?
ugra|dhanvānam, ugr'|ēṣuṃ, vartamānaṃ rath'|ōttame,
pareṣām uttam'|āṅgāni pracinvantaṃ śit'|ēṣubhiḥ,
Pāṇḍavānām mahat sainyaṃ yaṃ dṛṣṭv' ōdyantam āhave,
kāl'|āgnim iva dur|dharṣaṃ, samaceṣṭata nityaśaḥ,
parikṛṣya sa senām me daśa|rātram anika|hā
jagām' āstam iv' ādityaḥ kṛtvā karma su|duṣ|karam!

14.15 yaḥ sa Śakra iv' ā|kṣayyaṃ varṣaṃ śaramayaṃ sjan
jaghāna yudhi yodhānām arbudaṃ daśabhir dinaiḥ,
sa śete nihato bhūmau, vāta|bhagna iva drumah
mama dur|mantriten' āsau, yathā n' ārhaḥ sa Bhārataḥ.

kathaṃ Śāntanavaṃ dṛṣṭvā Pāṇḍavānām anikinī
prahartum aśakat tatra Bhīṣmaṃ bhīma|parākramam?
kathaṃ Bhīṣmeṇa saṃgrāmam akurvan Pāṇḍu|nandanāḥ?
kathaṃ ca n' ājayad Bhīṣmo Droṇe jīvati, Sañjaya?
Kṛpe saṃnihite tatra, Bharadvāj'|ātma|je tathā,
Bhīṣmaḥ praharatām śreṣṭhaḥ kathaṃ sa nidhanaṃ gataḥ?

inspired terror in his foes, that hero who in combat with the sons of Pandu performed a feat so difficult to accomplish?

Sánjaya, you were by his side. How did the Pándavas block the advance of that skillful and invincible son of Shántanu in battle? How did the son of Kunti strike down that ruiner of the enemy troops, that determined unconquerable combatant with arrows for teeth, with a bow for his wide open mouth and a sword for his tongue, that unbeaten tiger among men, invincible in battle, modest and undeserving of this fate? He whose eagerness for battle, raising his menacing bow and shooting horrible arrows, standing on his excellent chariot, cutting off and piling up the enemies' heads with his arrows, made the great army of the Pándavas perpetually tremble with fear, he who was indomitable like the destructive fire at the end of the world, that smiter of hostile forces who protected my troops for ten nights and accomplished extraordinary feats of valor has set like the sun! 14.10

That descendant of Bharata who like Shakra unceasingly showered arrows by the thousand, who killed a hundred million warriors in ten days, now lies on the ground, struck down in combat like a tree felled by the wind as a result of my bad advice, though he little deserved such a fate! 14.15

On catching sight of Bhishma, Shántanu's son of dreadful might, how could the army of the Pándavas have managed to destroy him? How did the sons of Pandu dare to wage this battle against Bhishma? How is it, Sánjaya, that Bhishma did not win as long as Drona still lived? While Kripa was by his side and the son of Bharad-vaja too, how could Bhishma, the best among warriors, possibly be killed?

- 14.20 katham c' âtirathas tena Pāñcālyena Śikhāṇḍinā
 Bhīṣmo vinihato yuddhe devair api dur|āsadaḥ?
 yaḥ spardhate raṇe nityaṁ Jāmadagnyaṁ mahā|balaṁ,
 aljitaṁ Jāmadagnyena, Śakra|tulya|parākramam
 taṁ hataṁ samare Bhīṣmaṁ mahā|ratha|kul'|ôditam,
 Saṁjay', âcakṣva me vīraṁ, yena śarma na vidmahe.
 māmakāḥ ke mah" |êṣv|āsā n' âjahuḥ, Saṁjay', â|cyutam?
 Duryodhana|samādiṣṭāḥ ke vīrāḥ paryavārayan?
 yac Chikhaṇḍi|mukhāḥ sarve Pāṇḍavā Bhīṣmam abhyayuḥ,
 kac cit te Kuravaḥ sarve n' âjahuḥ, Saṁjay', â|cyutam?
- 14.25 aśma|sāra|mayam nūnam hr̥dayam su|dr̥ḍham mama,
 yac chrutvā puruṣa|vyāghraṁ hataṁ Bhīṣmaṁ na dīryate.
 yasmin satyaṁ ca, medhā ca, nītiś ca Bharata'|rṣabhe
 a|prameyāṇi dur|dharṣe, katham sa nihato yudhi?
 maurvī|ghoṣa|stanayitnuḥ, pr̥ṣatka|pr̥ṣato, mahān,
 dhanur|hr̥ḍa|mahā|śabdo mahā|megha iv' ônnataḥ
 yo 'bhyavar̥ṣata Kaunteyān sa|Pāñcālān sa|Śr̥ñjayān
 nighnan para|rathān vīro, dānavān iva vajra|bhṛt,
 iṣv|astra|sāgaraṁ ghoram, bāṇa|grāham, dur|āsadam,
 kārmuk'|ôrmiṇam, a|kṣayyam, a|dvīpaṁ, calam, a|plavam,
 14.30 gad" |âsi|makar'|āvartaṁ, haya|grāham, gaj'|ākulam,
 padāti|matsya|kalilaṁ, śaṅkha|dundubhi|niḥsvanam,

How could Bhishma, the unrivaled warrior, unassailable even by the gods, fall in combat at the hand of Shikhándin, prince of the Panchálas? How can that man who could always compete with the mighty son of Jamad-agni on battlefield, whose valor was equal to that of Shakra, who was undefeated by Jamad-agni's son himself, how can that very Bhishma, a hero born in a dynasty of great warriors, have perished in combat? Tell me about that, Sánjaya. It gives me no peace. 14.20

Which great archers of my army, Sánjaya, did not abandon that imperishable one? Which heroes surrounded him at Duryódhana's command? When all the Pándavas, led by Shikhándin, attacked Bhishma, perhaps not all the Kurus deserted that invincible hero?

Hard as it is, my heart must be made of stone, since it has not broken at hearing of the death of that tiger-like man! 14.25

How did that unconquerable bull of the Bharatas, in whom there were unfathomable truth, intellect and worldly wisdom, fall in battle? With the twang of his bowstring for peals of thunder, with his arrows for raindrops, with the thunderous roar of his bow resembling a huge storm cloud, that mighty hero showered his arrows on the sons of Kunti and on their allies the Panchálas and the Srínjayas, killing hostile warriors like thunderbolt-wielding Indra slaying demons.

Who were those heroic enemy warriors who, like the seashore, blocked that advancing fierce irresistible ocean of arrows and weapons, with arrows for crocodiles, and bows for waves, inexhaustible, surging, without a single island or raft, the lair of sea monsters in the form of maces and 14.30

hayān, gajān, padātāmś ca, rathāmś ca tarasā bahūn
nimajjayantaṁ samare, para|vīr'|āpahāriṇam,
vidahyamānaṁ kopena tejasā ca, paran|tapam,
vel" ēva makar'|āvāsaṁ, ke vīrāḥ paryavārayan?

Bhīṣmo yad akarot karma samare, Sañjay', āri|hā
Duryodhana|hit'|ārthāya, ke tad" āsya puro 'bhavan?
ke 'rakṣan dakṣiṇaṁ cakram Bhīṣmasy' ā|mita|tejasah?
prṣṭhataḥ ke parān vīrā upāsedhan yata|vratāḥ?

14.35 ke purastād avartanta rakṣanto Bhīṣmam antike?
ke 'rakṣann uttaraṁ cakram vīrā vīrasya yudhyataḥ?
vāme cakre vartamānāḥ ke 'ghnan, Sañjaya, Sṛñjayān?
agrato 'gryam anīkeṣu ke 'bhyarakṣan dur|lāsadam?
pārśvataḥ ke 'bhyavartanta gacchanto dur|gamām gatim?
samūhe ke parān vīrān pratyayudhyanta, Sañjaya?
rakṣyamāṇaḥ kathaṁ vīrair, gopyamānās ca tena te,
dur|jayānām anīkāni n' ājayams tarasā yudhi?

sarva|lok'|ēśvarasy' ēva parameṣṭhi|Prajāpateḥ
kathaṁ prahartum api te śekuḥ, Sañjaya, Pāṇḍavāḥ?

14.40 yasmin dvīpe samāśritya yudhyanti Kuravaḥ paraiḥ,
taṁ nimagnaṁ nara|vyāghraṁ Bhīṣmaṁ śaṁsasi, Sañjaya.
yasya vīrye samāśvasya mama putro brhad|balaḥ
na Pāṇḍavān agaṇayat, kathaṁ sa nihataḥ paraiḥ?

swords; with horses and elephants resembling its whirlpools, and infantrymen its schools of fish, and the sound of conches and drums like its roar; the ocean constantly swallowing numbers of horses, elephants and foot-soldiers, destroying hostile heroes on the battlefield—who blocked that enemy-scorcher blazing with rage and energy?

When Bhishma, the ruiner of foes, accomplished his feat of arms in battle for the benefit of Duryódhana, which heroes were in his van, Sánjaya? Who protected the right wheel of Bhishma, the warrior of unbounded glory? Who keeping their vows drove off the enemy combatants attacking from the rear? Who in the advance guard warding off blows and protected Bhishma in close proximity? Who among the warriors secured the left wheel of the fighting hero? Who among those protecting his left wheel crushed the Srínjaya? Who among the warriors protected the unconquerable leader from the front? Who secured his flanks as he was fighting his hard way forward? Who fought the enemy forces in close combat? How is it that he being protected by the heroes and they in turn being sheltered by him, failed to swiftly defeat the hostile troops in that encounter? 14.35

How could the Pándavas even strike a blow at the one who was like Praja-pati, the Supreme Lord of the Universe himself, Sánjaya? Do you say, Sánjaya, that this tiger-like man, under whose patronage all the Kurus have found the courage to fight the enemy, has perished? How can it be that he, relying on whose might my son with his huge power ignored the Pándavas, has been slain by the foes? 14.40

yaḥ purā vibudhaiḥ s'Ēndraiḥ sāhāye yuddha|dur|madah
 kāṅkṣito dānavān ghnadbhiḥ, pitā mama mahā|vrataḥ,
 yasmiñ jāte mahā|vīrye Śāntanur loka|viśrutaḥ
 śokaṃ dainyaṃ ca duḥkhaṃ ca prājahāt putra|lakṣmaṇi,
 proktaṃ parāyaṇaṃ, prājñaṃ, sva|dharma|nirataṃ, śucim,
 veda|ved'|āṅga|tattva|jñaṃ kathaṃ śaṃsasi me hatam?

14.45 sarv'|āstra|vinay'|ōpetam, dāntam, śāntam, manasvinam
 hatam Śāntanavaṃ śrutvā manye śeṣam balaṃ hatam!

dharmād a|dharmo balavān saṃprāpta, iti me matiḥ,
 yatra vṛddhaṃ guruṃ hatvā rājyam icchanti Pāṇḍavāḥ.

Jāmadagnyaḥ purā Rāmaḥ sarv'|āstra|vid an|uttamaḥ
 Amb"lārtham udyataḥ saṃkhye Bhīṣmeṇa yudhi nirjitaḥ.
 tam Indra|sama|karmāṇaṃ, kakudaṃ sarva|dhanvinām
 hatam śaṃsasi me Bhīṣmaṃ. kiṃ nu duḥkhaṃ ataḥ param?

a|sakṛt kṣatriya|vrātāḥ saṃkhye yena vinirjitāḥ,
 Jāmadagnyena vīreṇa para|vīra|nighātinaḥ

14.50 na hato yo mahā|buddhiḥ, sa hato 'dya Śikhaṇḍinā.
 tasmān nūnaṃ mahā|vīryād Bhārgavād yuddha|dur|madāt
 tejo|vīrya|balair bhūyān Śikhaṇḍi Drupad'|ātma|jaḥ,
 yaḥ sūraṃ kṛtinaṃ yuddhe sarva|śāstra|viśāradam,
 param'|āstra|vidaṃ, vīraṃ jaghāna Bharata'|rṣabham.

In former days all the gods sought the help of my father as they were slaying the *dánavas*, for he was ferocious in battle and always true to his great vows. When that precious son, the mighty hero was born, his world-famous father Shántanu laid all sorrow, anxiety and grief aside. How can you tell me that this glorious hero, the refuge to all, this pure sage dedicated to his duty, who knew the truth of the Vedas and their branches,* has been killed?

Since I heard that the son of Shántanu, endowed with all military skills, peaceful, self-restrained and wise has been slain, I believe that the rest of the army is doomed to perish! 14.45

Now I am convinced that unrighteousness is more powerful than virtue, for the Pándavas want to gain the kingdom by killing their old guru!

For the sake of Amba,* Jamad-agni's son Rama, the unsurpassed expert in arms of all kinds, once ventured into single combat with Bhishma and was defeated by him. You are now telling me that Bhishma, equal in his feats to Indra himself, the topmost of all archers, has been slain! What can be a deeper grief than this!

That man of great intelligence was not vanquished even by Jamad-agni's son, by that illustrious warrior, the crusher of enemy heroes, who had repeatedly routed hosts of kshatriyas. And today he has been slain by Shikhándin! It means that Shikhándin, the son of Drúpada, is superior in energy, vigor and strength to that mighty descendant of Bhrigu, ferocious in battle, since he has succeeded in striking down in battle that valiant and accomplished combatant, a true expert in all scriptures, skillful in wielding the highest weapon, that heroic bull of the Bharatas. 14.50

ke vīrās tam a|mitra|ghnam anvayuh śatru|saṃsadi?
śaṃsa me tad yathā|vṛttam yuddham Bhīṣmasya Pāṇḍavaiḥ.
yoṣ” ēva hata|vīrā me senā putrasya, Sañjaya.

- a|gopam iva c’ ôdbhrântam go|kulam tad balaṃ mama.
pauruṣam sarva|lokasya paraṃ yasya mah”|āhave,
14.55 par’|āsakte ca vas tasmin katham āsīn manas tadā?
jīvite ’py adya sāmartyam kim iv’ āsmāsu Sañjaya?
ghātayitvā mahā|vīryam pitaram loka|dhārmikam,
a|gādhe salile magnāṃ nāvaṃ dṛṣṭv” ēva pāra|gāḥ,
Bhīṣme hate bhṛṣam duḥkhān, manye, śocanti putrakāḥ.
adri|sāra|mayam nūnam hṛdayam mama, Sajaya,
yac chrutvā puruṣa|vyāghram hataṃ Bhīṣmam na dīryate.
yasminn astrāṇi, medhā ca, nītiś ca puruṣa’|rṣabhe
a|prameyāṇi dur|dharṣe, katham sa nihato yudhi?
na c’ āstreṇa, na śauryeṇa, tapasā, medhayā na ca,
14.60 na dhṛtyā, na punas tyāgān mṛtyoḥ kaś cid vimucyate.
Kālo nūnam mahā|vīryaḥ sarva|loka|dur|atyayaḥ,
yatra Śāntanavam Bhīṣmam hataṃ śaṃsasi, Sañjaya
putra|śok|ābhisam̐tpto mahad duḥkham acintayam.
āsaṃse ’ham paraṃ trāṇam Bhīṣmāc Chantanu|nandanāt.
yad” ādityam iv’ āpaśyat patitam bhuvi, Sañjaya,
Duryodhanaḥ Śāntanavam, kiṃ tadā pratyapadyata?

Who were the heroes who followed the enemy-killer in that encounter of arms? Tell me how Bhishma's battle with the Pándavas was fought. Bereft of its hero, my son's army is like an unprotected woman, Sánjaya.

My forces are like a bewildered herd of cows without a herdsman. When he whose prowess surpassed that of any human fell in great combat, intent on the beyond, what was the state of mind of you all at that moment? Though we are alive, what power remains in us, Sánjaya? 14.55

Having let our father be killed, the world's righteous man of mighty energy, my sons must be in distress and mourning inconsolably for slain Bhishma, like wayfarers wishing to cross the sea when they see a ship sink in fathomless water. Sánjaya, my heart must be made of stone, that it does not shatter when I hear that Bhishma, that tiger of a man, has been killed. How did that unconquerable bull-like man, whose military skills, wisdom and prudence were immeasurable, fall in battle? No one can escape death by means of weapons, courage, penance, wisdom, firmness or renunciation. Time must be extraordinarily powerful, insuperable for anyone in the whole world, if you are telling me, Sánjaya, that Bhishma, the son of Shántanu, is dead. 14.60

Tormented by my sons' sorrow, I feel overwhelming grief, for I had placed my hopes on Bhishma as the ultimate shelter.

When Duryódhana saw Shántanu's son lying on the earth like the sun fallen from the sky, what did he undertake, Sánjaya?

- n' āham sveṣāṃ pareṣāṃ vā buddhyā, Sañjaya, cintayan
śeṣaṃ kim cit prapaśyāmi pratyānīke mahī|kṣitām.
dāruṇaḥ kṣatra|dharmo 'yam ṛṣibhiḥ saṃpradarśitaḥ,
14.65 yatra Śāntanavaṃ hatvā rājyam icchanti Pāṇḍavāḥ;
vayaṃ vā rājyam icchāmo ghātayitvā mahā|vratam.
kṣatra|dharme sthitāḥ Pārthā n' āparādhayanti putrakāḥ.
etad āryeṇa kartavyaṃ kṛcchrāsv āpatsu, Sañjaya.
parākramaḥ paraṃ śaktyā, tac ca tasmin pratiṣṭhitam.
anīkāni vinighnantaṃ, hrīmantam, a|parājitam
kathaṃ Śāntanavaṃ tātāṃ
Pāṇḍu|putrā nyapātayan?
kathaṃ yuktāny anīkāni?
kathaṃ yuddhaṃ mah"ātmabhiḥ?
kathaṃ vā nihato Bhīṣmaḥ pitā, Sañjaya, me paraiḥ?
Duryodhanaś ca, Karṇaś ca, Śakuniś c' āpi Saubalaḥ,
14.70 Duḥśāsanaś ca kitavo hate Bhīṣme kim abruvan?
yac charīrair upastīrṇāṃ nara|vāraṇa|vājinām,
śara|śakti|gadā|khaḍga|tomar'|ākṣāṃ, bhay'|āvahām
prāviśan kitavā mandāḥ sabhāṃ yudhi dur|āsadām,
prāṇa|dyūte pratibhaye ke 'dīvyanta nara|rṣabhāḥ?
ke 'jayan? ke jītās tatra kṛta|lakṣyā nipātītāḥ
anye Bhīṣmāc Chāntanavāt? tan mam' ācakṣva, Sañjaya.
na hi me śāntir ast' īha. yudhi Devavratam hatam
pitaram bhīma|karmāṇam śrutvā me duḥkham āviśat.

After reasonable reflection, Sánjaya, I foresee no survivors among our own men nor among the hostile kings fighting on the opposite side. Ruthless is this duty of kshatriyas as enjoined by the sages, since the Pándavas want to gain the kingdom by killing the son of Shántanu, and we desire to obtain the kingdom even by sacrificing that observer of great vows. Both Pritha's sons and mine keep to the duty of kshatriyas. Therefore they incur no evil. This is what noble men must do, even in the face of dire calamities, Sánjaya. Heroic exertion to the best of one's ability is a fact of the warrior code. 14.65

How did Pandu's sons ward off our father, the son of Shántanu, modest and invincible, as he was crushing the enemy forces? How were the troops arrayed? How did he battle with his great-spirited foes? How was my father Bhishma struck down by the enemies, Sánjaya? What did Duryódhana, Karna, the cheat Shákuni the son of Súbala, and Duhshásana say when Bhishma fell? 14.70

Who were those wretched gamblers, those bull-like men, that entered the dreadful unassailable gambling house in the form of a battlefield strewn with the bodies of men, elephants, and horses, with arrows, darts, big swords and javelins for the dice, to play the risky game of war, putting their lives at stake? Who won? Who, besides Bhishma, was defeated and fell in battle, becoming a target for arrows? Tell me about that, Sánjaya. Overcome by grief, I have felt no peace ever since I heard that my father Deva-vrata, the performer of horrible feats, has perished.

- 14.75 ārtim me hr̥daye rūḍhām mahatīm, putra|hānī|jām,
 tvaṃ siñcan sarpiṣ” ēv’ āgnim uddīpayasi, Sañjaya.
 mahāntaṃ bhāram udyamya viśrutam, sārva|laukikam,
 dr̥ṣṭvā vinihataṃ Bhīṣmaṃ, manye, śocanti putrakāḥ.
 śroṣyāmi tāni duḥkhāni Duryodhana|kṛtāny aham.
 tasmān me sarvam ācakṣva yad vṛttaṃ tatra, Sañjaya.
 yad vṛttaṃ tatra saṃgrāme mandasy’ ā|buddhi|saṃbhavam,
 apanītaṃ su|nītaṃ vā, tan mam’ ācakṣva Sañjaya.
 yat kṛtaṃ tatra saṃgrāme Bhīṣmeṇa jayam icchatā
 tejo|yuktaṃ kṛt’|āstreṇa, śaṃsa tac c’ āpy a|śeṣataḥ,
 yathā tad abhavad yuddhaṃ Kuru|Pāṇḍava|senayoḥ,
 14.80 krameṇa yena, yasmiṃś ca kāle, yac ca yath” ābhavat.

SAÑJAYA uvāca:

- 15.1 TVAD|YUKTO ’YAM anupraśno, mahā|rāja, yath” ārhasi.
 na tu Duryodhane doṣam imam āsaktum arhasi.
 ya ātmano duś|caritād a|śubhaṃ prāpnuyān naraḥ,
 enasā tena n’ ānyaṃ sa upāśaṅkitum arhati.
 mahā|rāja, manuṣyeṣu nindyaṃ yaḥ sarvam ācaret,
 sa vadhyaḥ sarva|lokasya ninditāni samācaran.
 nikāro nikṛti|prajñaiḥ Pāṇḍavaḥ tvat|pratīkṣayā
 anubhūtaḥ sah’ āmātyaiḥ, kṣāntaś ca su|ciraṃ vane.

Deep anguish over the impending loss of my sons is growing in my heart. And you, Sánjaya, seem to be pouring oil on the flame. My sons must be grieving at seeing Bhishma slain, that hero who glorified in the entire universe, who assumed a heavy burden. 14.75

I will listen to all the evils wrought by Duryódhana. Therefore tell me, Sánjaya, everything that has taken place there, whatever has happened in the course of this war caused by the ignorance of my dull-witted son. Tell me, Sánjaya, of all the events of the war, whether well or badly waged. What was achieved in combat by the energy of Bhishma, desiring victory, accomplished in weaponry? Tell me about the sequence of events and also in which manner and at what time the combat between the armies of the Kurus and the Pándavas took place. 14.80

SÁNJAYA said:

THESE QUESTIONS are truly worthy of you and become you, great king. However, you ought not to heap all blame on Duryódhana. The man who incurs evil as a result of his ill conduct should not attribute that wicked deed to others. The man who commits any censurable deed toward other people deserves to be put to death by all men for the crimes he has committed, great king. The Pándavas and their counselors suffered humiliation, but though they realized the dishonesty behind it, they endured and forgave, looking as they were to you all the long time. 15.1

15.5 hayānām ca, gajānām ca, rājñām c' â|mita|tejasām
 pratyakṣam yan mayā dr̥ṣṭam, dr̥ṣṭam yoga|balena ca,
 śṛṇu tat, pṛthivī|pāla, mā ca śoke manah kṛthāḥ.
 diṣṭam etat purā nūnam idam eva, nar'|ādhipa.
 namas kṛtvā pitus te 'ham Pārāśaryāya dhīmate,
 yasya prasādād divyam me prāptam jñānam an|uttamam,
 dr̥ṣṭis c' âtīndriyā, rājan, dūrāc chravaṇam eva ca,
 para|cittasya vijñānam, atīr'|ān|āgatasya ca,
 vyutthit'|ōtpatti|vijñānam, ākāśe ca gatiḥ sadā,
 śastrair a|saṅgo yuddheṣu vara|dānān mah"|ātmanah.

15.10 śṛṇu me vistaren' êdam vicitram param'|ādbhutam,
 Bhāratānām abhūd yuddham yathā, tal loma|harṣaṇam.

teṣv anīkeṣu yatteṣu vyūḍheṣu ca vidhānataḥ
 Duryodhano, mahā|rāja, Duḥśāsanam ath' âbravīt:

«Duḥśāsana, rathās tūrṇam yujyantām Bhīṣma|rakṣiṇaḥ,
 anīkāni ca sarvāṇi śīghram tvam anucodaya.
 ayam sa mām anuprāpto varṣa|pūg'|ābhicintitaḥ
 Pāṇḍavānām sa|sainyānām Kurūṇām ca samāgamah.
 n' ātaḥ kāryatamaṁ manye raṇe Bhīṣmasya rakṣaṇāt.
 hanyād gupto hy asau Pārthān, Somakāmś ca sa|Śṛṇjayān.

Hear, ruler of the earth, about horses, elephants, and 15.5
 kings of limitless energy, about all that has appeared be-
 fore my eyes and which I have seen through the power of
 yoga, and do not yield your heart to grief. All this was cer-
 tainly predetermined, lord of men. Having honored your
 father the wise son of Paráshara, through whose grace I ob-
 tained this unsurpassed divine perception. I have extrasen-
 sory vision and hearing from a great distance, Your Majesty,
 knowledge of other people's thoughts, and also of the past
 and the future, the recognition of the origin of elevated peo-
 ple, the ability to move through the sky, and invulnerabil-
 ity to arms in battle, all due to the boon granted by the
 great-spirited sage, Listen then to my detailed account of 15.10
 this amazing, most extraordinary, hair-raising battle that
 occurred between the descendants of Bharata.

When the troops were duly drawn up for combat and
 preparing to fight, Duryódhana addressed these words to
 Duhshásana:

"Duhshásana, let chariots be quickly arranged for the
 protection of Bhishma, and immediately urge all our troops
 to advance. What I have cherished for many years has be-
 come real. At last we have an encounter between the Pán-
 das and the Kurus, together with their armed forces. I be-
 lieve that nothing is more important in this combat than
 Bhishma's protection. If protected, he will destroy the sons
 of Pritha, the Sómakas, and the Srínjayas.

- 15.15 abravīc ca viśuddh'ātma: «n' āhaṃ hanyāṃ Śikhaṇḍinam.
 śrūyate strī hy asau pūrvam. tasmād varjyo raṇe mama.»
 tasmād Bhīṣmo rakṣitavyo viśeṣeṇ', ēti me matiḥ.
 Śikhaṇḍino vadhe yattāḥ sarve tiṣṭhantu māmākāḥ!
 tathā prācyāḥ, pratīcyās ca, dākṣiṇāty'ōttarāpathāḥ
 sarva|śastr'|āstra|kuśalās te rakṣantu pitāmaham.
 a|rakṣyamāṇaṃ hi vṛko hanyāt siṃhaṃ mahā|balam.
 mā siṃhaṃ jambuken' ēva ghātayāmaḥ Śikhaṇḍinā.
 vāmaṃ cakram Yudhāmanyur, Uttamaújās ca dakṣiṇam
 goptārau Phālgunasy' etau; Phālguno 'pi Śikhaṇḍinaḥ.
 15.20 samrakṣyamāṇaḥ Pārthena, Bhīṣmeṇa ca vivarjitāḥ,
 yathā na hanyād Gāṅgeyaṃ, Duḥśāsana, tathā kuru.»

SAÑJAYA uvāca:

- 16.1 TATO RAJANYĀM vyuṣṭāyāṃ śabdaḥ samabhavan mahān
 krośatāṃ bhūmi|pālānām: «yujyatām! yujyatām! iti.»
 śaṅkha|dundubhi|nirghoṣaiḥ siṃha|nādaś ca, Bhārata,
 haya|heṣita|śabdaiś ca, ratha|nemi|svanais tathā,
 gajānām bṛmhatām c' āiva, yodhānām c' ābhigarjatām,
 kṣvelit'|āsphoṭit'|ōtkruṣṭais tumulaṃ sarvato 'bhavat.
 udatiṣṭhan, mahā|rāja, sarvaṃ yuktam a|śeṣataḥ
 sūry'|ōdaye mahat sainyaṃ Kuru|Pāṇḍava|senayoh.

ⁱ Ārjuna

That warrior of pure soul said: ‘I will not strike Shikhándin. It is heard that he was formerly a woman.* Therefore I would reject him as an opponent.’ 15.15

That is why I hold the opinion that Bhishma must be especially protected from Shikhándin. Let all my soldiers be ready to kill Shikhándin! And all the troops from the east, the west, the south, and the north, skilled in all kinds of weapons, should protect our grandfather. Even a mighty lion, if unprotected, can be killed by a wolf. We must not let Bhishma the lion be slain by Shikhándin the jackal. Yudha-manyu will protect the left wheel of Phálguna,ⁱ and Uttamáujas his right wheel, while Phálguna himself will protect Shikhándin. Duhshásana, act in such a way that Shikhándin, when he is well-protected by the son of Pritha and rejected by Bhishma, is unable to slay the son of Ganga.” 15.20

SÁNJAYA said:

WHEN THE NIGHT was over, a terrible din was made by the kings exclaiming: “Draw up!” “Draw up!” There was a deafening noise produced by the blare of conches, the beat of drums, lion-like roars, descendant of Bharata, the neigh of horses, and the clamor of chariot wheels. A tumultuous cacophony arose everywhere, created by bellowing elephants and bellicosely shouting warriors slapping their arms. At sunrise the large armies of the Kurus and the Pándavas rose completely arrayed for battle. 16.1

16.5 rāj' |ēndra, tava putrāṇām Pāṇḍavānām tath" āiva ca
duṣ|pradhṛṣyāṇi c' āstrāṇi sa|śastra|kavacāni ca
tataḥ prakāśe sainyāni samadṛśyanta, Bhārata,
tvadīyānām pareṣām ca śastravanti mahānti ca.
tatra nāgā rathās c' āiva jāmbūnada|pariṣṛtāḥ
vibhrajāmānā dṛśyante meghā iva sa|vidyutaḥ.
rath' |ānīkāny adṛśyanta nagarāṇ' īva bhūriśaḥ.
atīva śuśubhe tatra pitā te pūrṇa|candratavat.
dhanurbhir, ṛṣtibhiḥ, khadgair, gadābhiḥ, śakti|tomaraiḥ
yodhāḥ praharaṇaiḥ śubhraiḥ teṣv anīkeṣv avasthitāḥ.

16.10 gajā, padātā, rathinas, tura|gās ca, viśām pate,
vyatiṣṭhan vāgur' |ākārāḥ śataśo 'tha sahasraśaḥ.
dhvajā bahu|vidh' |ākārā vyadṛśyanta samucchritāḥ
sveṣām c' āiva pareṣām ca dyutimantaḥ sahasraśaḥ.
kāñcanā, maṇi|citr' |āṅgā, jvalanta iva pāvakaḥ,
arciṣmanto vyarocanta dhvajā rājñām sahasraśaḥ.
Mah" |ēndra|ketavaḥ śubhrā Mah" |ēndra|sadaneṣv iva
saṃnaddhās teṣu te vīrā dadṛśur yuddha|kāñkṣiṇaḥ.

udyatair āyudhaiś citrās, tala|baddhāḥ, kalāpinaḥ,
ṛṣabh' |ākṣā manuṣy' |Ēndrās camū|mukha|gatā babhuḥ.

16.15 Śakuniḥ Saubalaḥ, Śalyaḥ, Saindhavo 'tha Jayadrathaḥ,
Vind' |Ānuvindāv Āvantyau, Kāmbojaś ca Sudakṣiṇaḥ,
Śrutāyudhas ca Kāliṅgo, Jayatsenaś ca pārthivaḥ,
Bṛhadbalaś ca Kauśalyaḥ, Kṛtavarmā ca Sātvataḥ—
daś' āite puruṣa|vyāghrāḥ śūrāḥ parigha|bāhavaḥ,
akṣauhiṇīnām patayo, yajvāno, bhūri|dakṣiṇāḥ.

Then, king of kings, the unassailable weapons and the armor of both your sons and the Pándavas, and the huge armed forces of both your warriors and the foe's became visible in the sunlight. Elephants and chariots, decorated with gold, seemed as resplendent as clouds lit by lightning. The numerous ranks of chariots looked like cities. Your father shone brightly like the full moon. And the combatants, armed with radiant weapons, bows, spears, swords, maces, lances and javelins, were stationed in their ranks. 16.5

Hundreds and thousands of elephants, foot soldiers, charioteers and cavalry, lord of the people, stood there drawn up in the form of a net. Thousands of multiform shining banners, both ours and those belonging to the enemy, were raised aloft. The kings' golden standards, inlaid with various gems, were glowing luminously like blazing flames. Clad in mail and armed to the hilt, the valiant warriors longing for battle gazed at the standards that were shining like great Indra's banners flying above his palace. 16.10

Those wondrous ox-eyed Indras among men, equipped with quivers, and with their weapons upraised and their hands cased in leather gloves stood at the head of their armies. Shákuni the son of Súbala, Shalya, Jayad-ratha the king of the Sindhus, Vinda and Anuvínda, the Kékaya princes, Sudákshina the king of the Kambójas, Shrutáyudha the ruler of the Kalíngas, Jayat-sena the king of the Mága-dhas, Brihad-bala the ruler of the Kósalas, and Krita-varman the king of the Sátvatas—these ten tigers of men with mace-like arms, the performers of sacrifices, the givers of generous gifts to brahmins, stood at the head of their armies. 16.15

- ete c' ānye ca bahavo Duryodhana|vaś'ānugāḥ
rājāno rāja|putrās ca nītimanto mahā|balāḥ
saṃnaddhāḥ samadrśyanta sveṣv anīkeṣv avasthitāḥ,
baddha|kṛṣṇ'ājīnāḥ sarve, dhvajino, yuddha|śālināḥ.
16.20 hr̥ṣṭā Duryodhanasy' ārthe, Brahma|lokāya dikṣitāḥ,
saṃrddhā daśa vāhinyāḥ parigrhya vyavasthitāḥ.
ekādaśī Dhārtarāṣṭrī Kauravāṇām mahā|camūḥ
agrataḥ sarva|sainyānām, yatra Śāntanavo 'gra|ṇīḥ.
śvet'|ōṣṇīṣaṃ, śveta|hayam, śveta|varmāṇam, a|cyutam
apaśyāma, mahā|rāja, Bhīṣmaṃ, candram iv' ōditam
hema|tāla|dhvajam Bbhīṣmaṃ rājate syandane sthitam,
śvet'|ābhra iva tikṣṇ'āmśum, dadṛśuḥ Kuru|Pāṇḍavāḥ.
Sṛñjayās ca mah'"ēṣv|āsā Dhr̥ṣṭadyumna|puro|gamāḥ,
jṛmbhamāṇaṃ mahā|siṃhaṃ dr̥ṣṭvā kṣudra|mṛgā yathā,
16.25 Dhr̥ṣṭadyumna|mukhāḥ sarve samudvivijire muhuḥ.
ekādaś' āitāḥ śrī|juṣṭā vāhinyas tava, Bhārata,
Pāṇḍavānām tathā sapta mahā|puruṣa|pālītāḥ.
unmatta|makar'āvartau, mahā|grāha|samākulau,
yug'|ānte samupetau dvau dr̥śyete sāgarāv iva.
n' āiva nas tādṛśo, rājan, dr̥ṣṭa|pūrvo, na ca śrutāḥ
anīkānām sametānām samavāyas tathā|vidhaḥ.

I saw them and many other prudent kings and princes, great warriors who were clad in mail and fully armed, obeying Duryódhana's orders and stationed in their divisions. Covered with black antelope skins, all the mighty combatants, battle-hardened, excited, and ready to ascend to Brahma's world for the sake of Duryódhana, established their command over the ten powerful armies. 16.20

The eleventh division of the Káuravas, consisting of Dhritarashtra's troops, with the son of Shántanu as the chief commander, stood in the van of the entire army.

Great king, we could see imperishable Bhishma on his white horse, wearing a white turban and white armor, resembling the risen moon. Both the Kurus and the Pándavas beheld Bhishma standing in his silver chariot, with a golden palm tree on his standard. He resembled the moon surrounded by white clouds. When they saw him, the great archers among the Srínjayas, led by Dhrishthadyumna, began to tremble with fear—all of them, including Dhrishthadyumna himself—like small animals at the sight of a yawning lion. 16.25

These eleven glorious armies of yours, Your Majesty, and the seven armies of the Pándavas,* protected by the foremost of men, looked like two raging oceans at the end of an eon, swarming with furious sea monsters, seething with whirlpools and agitated by gigantic crocodiles. We had never seen or heard of such forces mustered together as these of Kuru's descendants.

SAÑJAYA uvāca:

17.1 YATHĀ SA BHAGAVĀN Vyāsaḥ Kṛṣṇa|Dvaipāyano 'bravīt,
tath' āiva sahitāḥ sarve samājagmur mahī|kṣitāḥ.

Maghā|viśaya|gaḥ somas tad dinam pratyapadyata.
dīpyamānās ca saṃpetur divi sapta mahā|grahāḥ.
dvidhā|bhūta iv' āditya udaye pratyadṛśyata.
jvalantyā śikhayā bhūyo bhānumān udito raviḥ.
vavāśire ca dīptāyām diśi gomāyu|vāyasāḥ
lipsamānāḥ śārīrāṇi māmśa|śoṇita|bhojanāḥ

17.5 ahany ahani Pārthānām vṛddhaḥ Kuru|pitāmahaḥ
Bharadvāj'|ātma|jaś c' āiva prātar utthāya saṃyatau,
«jayo 'stu Pāṇḍu|putrāṇām!» ity ūcatur arin|damau.
yuyudhāte tav' ārthāya yathā sa samayaḥ kṛtaḥ.
sarva|dharma|viśeṣa|jñāḥ pitā Devavrataḥ tava
samānīya mahī|pālān idaṃ vacanam abravīt:

«idaṃ vaḥ, kṣatriyā, dvāraṃ svargāy' āpāvṛtaṃ mahat.
gacchadhvaṃ tena Śakrasya Brahmanās ca sa|lokatām.
eṣa vaḥ śāśvataḥ panthāḥ pūrvaiḥ pūrvataraiḥ kṛtaḥ.
saṃbhāvayadhvam ātmānam a|vyagra|manaso yudhi.

17.10 Nābhāgo hi, Yayātiś ca, Māndhātā, Nahuṣo, Nṛgaḥ
saṃsiddhāḥ paramaṃ sthānaṃ gataḥ karmabhir īdṛśaiḥ.
a|dharmāḥ kṣatriyasy' āiṣa yad vyādhi|maraṇaṃ grhe.
yad ayo|nidhanaṃ yāti, so 'sya dharmāḥ sanātanaḥ.»

evam uktā mahī|pālā Bhīṣmeṇa, Bharata'|ṛṣabha,
niryayuh svāny anīkāni śobhayanto rath'|ōttamaiḥ.
sa tu Vaikartanaḥ Karṇaḥ s'|āmātyaḥ, saha bandhubhiḥ
nyāsitaḥ samare śastraṃ Bhīṣmeṇa, Bharata'|ṛṣabha.

SÁNJAYA said:

JUST AS THE VENERABLE Krishna Dvaipáyana Vyasa had foretold, all the kings of the earth assembled together for the encounter. 17.1

That day the moon entered the constellation Magha. The seven large planets appeared together in the sky, blazing like fire.* The rising sun seemed to split in two. As it rose, the sun flared brighter and brighter with its glowing flames. All directions were ablaze. Jackals and crows that feed on flesh and blood uttered fierce cries, anticipating dead bodies.

Day by day those two tamers of enemies, the revered grandfather of the Parthas, and Drona the son of Bharadvaja, got up at dawn and with full concentration muttered the words: "Victory to the sons of Pandu!" They have fought for your sake, as they had pledged. Your father Deva-vrata, the true expert in all the laws, gathered all the rulers of earth and addressed them with these words: 17.5

"Warriors, the gate to heaven is open to you. Go through it to the worlds of Shakra and Brahma. This eternal path has been made for you by the ancestors. Honor yourselves by joining the battle with clear minds. Nabhága, Yayāti, Mandhātri, Náhusa, and Nriga attained the highest abode by feats like these. Dying of a disease at home is against the warrior code. The eternal duty of a warrior is to meet violent death in battle." 17.10

Addressed by Bhishma in this way, bull of the Bharatas, the kings returned to their troops, adorning them with the splendor of their chariots. Only Karna the son of Vikártana, with his companions and relatives, bull of the Bharatas, laid down his arms, unwilling to fight for Bhishma's sake.* So

apeta|Karṇāḥ putrās te, rājānaś c' âiva tāvakāḥ
niryayuh siṃha|nādena nādayanto diśo daśa.

17.15 śvetaiś chatraiḥ, patākābhir, dhvaja|vāraṇa|vājibhiḥ
tāny anīkāny aśobhanta, rathair atha padātibhiḥ.
bherī|paṇava|śabdaiś ca, dundubhīnām ca niḥsvanaiḥ,
ratha|nemi|ninādaiś ca babhūv' ākulitā mahī.
kāñcan'|āṅgada|keyūraiḥ kārmukaiś ca mahā|rathāḥ
bhrājamānā vyadrśyanta, jaṅgamāḥ parvatā iva.

tālena mahatā Bhīṣmaḥ pañca|tāreṇa ketunā
vimal'|āditya|saṃkāśas tasthau Kuru|camū|patiḥ.

ye tvadīyā mah" |ēṣv|āsā rājāno, Bharata'|rṣabha,
avartanta yathā|deśam, rājañ, Śāntanavasya te.

17.20 sa tu Govāsanah Śaibyah sahitaḥ sarva|rājabhiḥ
yayau mātāṅga|rājena rāj'|ārheṇa patākinā.
padma|varṇas tv anīkānām sarveśām agrataḥ sthitaḥ
Aśvatthāmā yayau yattaḥ siṃha|lāṅgūla|ketanaḥ.
Śrutāyuś, Citrasenaś ca, Purumitro, Vivimśatiḥ,
Śalyo, Bhūriśravās c' âiva, Vikarṇaś ca mahā|rathaḥ—
ete sapta mah" |ēṣv|āsā Droṇa|putra|puro|gamāḥ
syandanair vara|varmaṇo Bhīṣmasy' āsan puraḥ|sarāḥ.
teṣām eva mah" |ōtsedhāḥ śobhayanto rath'|ōttamān
bhrājamānā vyadrśyanta jāmbūnada|mayā dhvajāḥ.
jāmbūnada|mayī vediḥ kamaṇḍalu|vibhūṣitā

17.25 ketur ācārya|mukhyasya Droṇasya dhanuṣā saha.

your sons and their royal allies proceeded without Karna, filling the ten directions* with their lion-like roar. Their divisions were radiant with white parasols, banners, standards, elephants, horses, chariots and foot soldiers, Your Majesty. And the earth shook with the sounds of kettle-drums and cymbals, with the beat of war drums and with the clamor of chariot wheels. The great warriors, with their golden bracelets and armlets and their bows, glowed brightly like fiery mountains. 17.15

Bhishma, with the emblem of a huge palm tree and five stars on his standard, stood at the head of the Kurus' army, shining like the stainless radiant sun.

Those mighty archers, your allies, bull of the Bharatas, stationed themselves as commanded by the son of Shántanu, Your Majesty.

Shibi's descendant the ruler of the Govásanas, accompanied by all the other kings, was riding a flag-bearing royal elephant worthy of an emperor. Ashva-tthaman of the lotus complexion, with an emblem of a lion's tail on his standard, placed himself at the front of all his troops and marched out ready to fight. Shrutáyudha, Chitra-sena, Puru-mitra, Vivínshati, Shalya, Bhuri-shravas and the great warrior Vikárna—these seven mighty archers, led by the son of Drona, cased in excellent armor, proceeded on their chariots ahead of Bhishma. Lofty golden banners, glittering brilliantly, adorned these best of chariots. The banner of Drona, the foremost of teachers, bore an emblem of a golden altar decorated with a water-pot and a bow. The banner of Duryódhana, who was leading many hundreds 17.20 17.25

an|eka|śata|sāhasram anīkam anukarṣataḥ
mahān Duryodhanasy' āsīn nāgo maṇimayo dhvajah.
tasya Paurava|Kāliṅgau, Kāmbojaś ca Sudakṣiṇaḥ,
Kṣemadhanvā, Sumitraś ca tasthuḥ pramukhato rathāḥ.
syandanena mah"lārheṇa ketunā vṛṣabheṇa ca
prakarṣann eva sen"lāgraṃ Māgadhaś ca nṛ|po yayau.
tad Aṅga|patinā guptaṃ, Kṛpeṇa ca mah"lātmanā
śārad'lāmbudhara|prakhyaṃ prācyānām su|mahad balam.

anīka|pramukhe tiṣṭhan varāheṇa mahā|yaśāḥ
śuśubhe ketu|mukhyena rājatena Jayadrathaḥ.

17.30 śataṃ ratha|sahasrāṇām tasy' āsan vaśa|vartinaḥ,
aṣṭau nāga|sahasrāṇi, sādīnām ayutāni ṣaṭ.
tat Sindhu|patinā rājīnā pālitaṃ dhvajinī|mukham
an|anta|ratha|nāg'lāśvam aśobhata mahad balam.

ṣaṣṭyā ratha|sahasrais tu, nāgānām ayutena ca,
patiḥ sarva|Kaliṅgānām yayau Ketumatā saha.
tasya parvata|saṃkāśā vyarocanta mahā|gajāḥ
yantra|tomara|tūṇīraiḥ, patākābhiḥ su|śobhitāḥ.
śuśubhe ketu|mukhyena pāda|pena Kaliṅga|paḥ,
śveta|cchatreṇa, niṣkeṇa, cāmara|vyajanena ca.

17.35 Ketumān api mātāṅgaṃ vicitra|param'lāṅkuśam
āsthitaḥ samare, rājan, megha|stha iva bhānumān.
tejasā dīpyamānas tu vāraṇ'lōttamam āsthitaḥ
Bhagadatto yayau rājā yathā vajra|dharas, tathā.
gaja|skandha|gatāv āstām Bhagadattena saṃmitau
Vind'lĀnuvindāv Āvantyau Ketumantam anuvratau.

and thousands of soldiers, bore an emblem of a huge elephant inlaid with gems.

The rulers of the Purus and the Kalíngas, Sudákshina the king of the Kambójas, Kshema-dhanvan and Sumitra—these warriors were ahead of Duryódhana. On a valuable chariot bearing the banner of a bull, Kripa the king of Mágadha advanced against the enemy, leading the very van of his troops. The vast forces of the Easterners, looking like the fleecy clouds of fall, were protected by the ruler of the Angas and by wise Kripa.

Stationed at the head of his troops with his beautiful silver, boar-embleméd banner, glorious Jayad-ratha exuded radiance. One hundred thousand chariots, eight thousand elephants, and sixty thousand horsemen were under his command. The large army with innumerable chariots, elephants, and horses, led by the king of the Sindhus, was splendidly turned out. 17.30

The ruler of all the Kalíngas advanced with sixty thousand chariots, to be joined by Kétumat. His huge hill-like elephants, adorned with fighting equipment, lances, quivers and standards, looked very beautiful. The king of the Kalíngas shone brightly, with his high fiery banner bearing a flame, his white parasol, golden neck ornament and his yak-tail fan. Kétumat, controlling his elephant with a fine and beautiful hook, Your Majesty, took position on the battlefield like the sun among clouds. King Bhaga-datta, glowing with splendor, pressed forward on a fine elephant, like thunderbolt-wielding Indra. The two princes of Avánti, Vinda and Anuvínda, regarded as equal to Bhaga-datta, followed Kétumat, seated on the neck of their elephants. 17.35

sa rath' |ānīkavān vyūho hasty|aṅgo, nṛpa|śīrṣavān,
vāji|pakṣaḥ patatry ugraḥ prāharat† sarvato|mukhaḥ,
Droṇena vihito, rājan, rājñā Śāntanavena ca,
tath" āiv' ācārya|putreṇa Bāhlikena Kṛpeṇa ca.

SAÑJAYA uvāca:

18.1 TATO MUHŪRTĀT tumulaḥ śabdo hṛdaya|kampanaḥ
aśrūyata, mahā|rāja, yodhānām prayuyutsatām.
śaṅkha|dundubhi|nirghoṣair, vāraṇānām ca br̥mhitaiḥ,
rathānām nemi|ghoṣais ca dīryat' īva vasun|dharā.
hayānām heṣamāṇānām, yodhānām c' āiva garjatām
kṣaṇen' āiva nabho bhūmiḥ śabden' āpūritam tadā.
putrāṇām tava, dur|dharṣa, Pāṇḍavānām tath' āiva ca,
samakampanta sainyāni paras|para|samāgame.

18.5 tatra nāgā rathās c' āiva jāmbūnada|vibhūṣitāḥ
bhrājamānā vyadṛśyanta, meghā iva sa|vidyutaḥ.
dhvajā bahu|vidh' |ākārās tāvakānām, nar' |ādhipa,
kāñcan' |āṅgadino rejur, jvalitā iva pāvakāḥ.
sveṣām c' āiva pareṣām ca samadṛśyanta, Bhārata,
Mah" |ēndra|ketavaḥ śubhrā Mah" |ēndra|sadaneṣv iva.
kāñcanaiḥ kavacair vīrā jvalan' |ārka|sama|prabhaiḥ
saṁnaddhāḥ pratyadṛśyanta, grahāḥ prajvalitā iva.

Kuru|yodha|varā, rājan, vicitr' |āyudha|kārmukāḥ
udyatair āyudhaiś citrais, tala|baddhāḥ, patākināḥ,
18.10 ṛṣabh' |ākṣā mah" |ēṣv |āsās camū|mukha|gatā babhuḥ.
pr̥ṣṭha|gopās tu Bīṣmasya putrās tava, nar' |ādhipa,
Duḥśāsano, Durviṣaho, Durmukho, Duḥsahas tathā,
Vivim̐satis, Citraseno, Vikarṇās ca mahā|rathaḥ,
Satyavrataḥ, Purumitro, Jayo, Bhūriśravāḥ, Śalaḥ,

That formation consisting of chariot divisions, like a fierce bird with elephants for its legs, kings for its head and cavalry for its wings, attacked in all directions. It was drawn up by Drona, by the royal son of Shántanu, by Báhlika and Kripa, Your Majesty.

SÁNJAYA said:

A MOMENT LATER a tumultuous din was heard, great 18.1
king, made by the soldiers eager for the fray. The sound of
conches and drums, the trumpeting of elephants, and the
clamor of chariot wheels seemed to split the earth in two.
Soon the sky and the earth were filled with the neighing
of horses and the shouts of warriors. Your sons' troops, un-
conquerable king, and those of the Pándavas both trem- 18.5
bled as they encountered each other. Elephants and chari-
ots, decorated with gold, sparkled like clouds flecked with
lightning. Your warriors' multiform banners, adorned with
golden rings, were blazing like fire, lord of the people. The
enemy standards and our own resembled the banners of
great Indra in his heavenly abode. Valiant warriors shone in
their fiery golden sun-like armor like a blazing fire or the
sun.

The greatest Kuru warriors, Your Majesty, were armed
with bows and an assortment of weapons, and bore leather
guards and banners. These mighty ox-eyed archers stood at 18.10
the head of their troops.

Those who protected Bhishma from behind were your
sons Duhshásana, Dúrvishaha, Dúrmukha, Dúhsaha,
Vivínshati, Chitra-sena, the great warrior Vikárna, as well
as Satya-vrata, Puru-mitra, Jaya, Bhuri-shravas, and Shala.

rathā viṃśati|sāhasrās tath” âiṣām anuyāyinaḥ.
 Abhīśāhāḥ, Śūrasenāḥ, Śibayo, 'tha Vasātayaḥ,
 Śālvā, Matsyās, tath” Âmbaṣṭhās, Trigartāḥ, Kekayās tathā,
 Sauvīrāḥ, Kitavāḥ, prācyāḥ, pratīcy'|ôdīcyā|vāsināḥ—
 dvādaś' âite jana|padāḥ sarve sūrās tanu|tyajaḥ
 mahatā ratha|vaṃśena te rarakṣuḥ pitāmaham.

18.15 anīkaṃ daśa|sāhasraṃ kuñjarāṇāṃ tarasvinām
 Māgadho yatra nṛ|patis, tad rath'|ānīkaṃ anvayāt.

rathānāṃ cakra|rakṣās ca, pāda|rakṣās ca dantinām
 abhūvan vāhinī|madhye śatānām ayutāni ṣaṭ.
 pādātās c' âgrato 'gacchan dhanuś|carm'|âsi|pāṇayaḥ
 an|eka|śata|sāhasrā, nakhara|prāsa|yodhinaḥ.

akṣauhiṇyo daś' âikā ca tava putrasya, Bhārata,
 adṛśyanta, mahā|rāja, Gaṅg" ēva Yamun"|ântarā.

DHĀRTARĀṢṬRA uvāca:

19.1 AKṢAUHIṆYO DAŚ' âikāṃ ca vyūḍhāṃ dr̥ṣṭvā Yudhiṣṭhiraḥ
 katham alpena sainyena pratyavyūhata Pāṇḍavaḥ?
 yo veda mānuṣaṃ vyūhaṃ, daivaṃ, gāndharvam, āsuram,
 katham Bhīṣmaṃ sa Kaunteyaḥ pratyavyūhata, Sañjaya?

SAÑJAYA uvāca:

Dhārtarāṣṭrāṇy anīkāni dr̥ṣṭvā vyūḍhāni Pāṇḍavaḥ
 abhyabhāṣata dharm'|ātmā Dharma|rājo Dhanañjayam:

Twenty thousand chariot warriors followed them. The Abhisháhas, the Shura-senas, the Shibis, the Vasátis, the Shalvas, the Matsyas, the Ambáshthas, the Tri-gartas, the Kékayas, the Sauvíras, the Kítavas, the Easterners, the Westerners and the dwellers of the North— these twelve heroic peoples, all resolved to risk their lives, protected our grandfather with a large array of chariots. And with a division of ten thousand mighty elephants the king of Mágadha followed the contingent of chariots. 18.15

Six million warriors, guarding the wheels of the chariots and the legs of the elephants, were in the middle of the array. Many hundreds of thousands of infantrymen, armed with bows, swords, shields and clawed lances, marched in the van.

Great king, descendant of Bharata, the eleven armies of your son looked like the Ganges before its confluence with the Yámuna.

DHRITA-RASHTRA said:

HOW DID YUDHI-SHTHIRA, the son of Pandu, behold- 19.1
ing our eleven armies drawn up for battle, form a counter-array with his troops which were fewer in number? How did the son of Kunti counter-array his forces against Bhishma, who knew the formations of humans, gods, *gandhárvas* and *ásura* demons, Sánjaya?

SÁNJAYA said:

Seeing the troops of Dhrita-rashtra's son arrayed for battle, the virtuous-minded son of Pandu, Yudhi-shthira, King of Righteousness, addressed Dhanan-jaya with these words:

«maha”|rṣer vacanāt, tāta, vedayanti Bṛhaspatēḥ:
saṃhatān yodhayed alpān, kāmam vistārayed bahūn.

19.5 sūcī|mukham anīkaṃ syād alpānām bahubhiḥ saha.
asmākaṃ ca tathā sainyam alpīyaḥ sutarām paraiḥ.
etad vacanam ājñāya maha”|rṣer, vyūha, Pāṇḍava.»

tac chrutvā Dharma|rājasya pratyabhāṣata Pāṇḍavaḥ:

«eṣa vyūhāmi te, rājan, vyūham parama|durl|jayam
a|calaṃ nāma, vajr’|ākhyam, vihitam vajra|pāṇinā.
yaḥ sa vāta iv’ ōddhūtaḥ samare duḥ|sahaḥ paraiḥ,
sa naḥ puro yotsyati vai Bhīmaḥ praharatām varaḥ.
tejāmsi ripu|sainyānām mṛdnan puruṣa|sattamaḥ
agre ’gra|ñir yāsyati no yuddh’|ōpāya|vicakṣaṇaḥ.

19.10 yaṃ dr̥ṣtvā pārthivāḥ sarve Duryodhana|puro|gamāḥ
nivartiṣyanti saṃbhrāntāḥ, siṃham kṣudra|mṛgā iva.
taṃ sarve saṃśrayiṣyāmaḥ prākāram a|kuto|bhayaḥ
Bhīmaṃ praharatām śreṣṭhaṃ, deva|rājam iv’ āmarāḥ.
na hi so ’sti pumāl’ loka yaḥ saṃkruddham Vṛkodaram
draṣṭum atyugra|karmāṇam viṣaheta nara’|rṣabham.
Bhīmaseno gadām bibhrad vajra|sāra|mayīm dṛḍhām
caran vegena mahatā samudram api śoṣayet.

Kekayā, Dhṛṣṭaketuś ca, Cekitānaś ca vīryavān—
ete tiṣṭhanti s’|āmātyāḥ prekṣakās te, jan’|ādhipa.

19.15 Dhṛtarāṣṭrasya dāy’|ādā iti» Bībhatsur abravīt.

“My dear friend, we have learned from the precepts of the great sage Brihas-pati that where one has few troops they should be tightly arrayed, while a larger force can be spread out as one wishes. In the case of an encounter of few troops against many, the recommended formation is the needle-mouthed one. Certainly our troops, as compared to the enemy’s, are much smaller in number. Arrange our troops, Pándava, keeping in mind this instruction of the great sage.” 19.5

Hearing this, the son of Pandu replied to the King of Righteousness:

“Best of kings, I shall draw up an invincible, immovable array called *vajra*, or thunderbolt, invented by thunderbolt-wielding Indra himself. The man who is like a raging tempest, who is unconquerable in battle by his foes, our best combatant Bhima will fight at the head of our troops. That foremost of men, who is an expert in all methods of fighting, will be our leader, leading from the front and crushing the enemy’s might. When they see Bhima, the best of warriors, all the Kurus with Duryódhana at their head will retreat trembling with horror like small animals at the sight of a lion. With our fears dispelled, we will shelter behind him as if he were a wall, as the immortals seek shelter in the king of the gods. For in the whole world there is no man who would dare gaze at the enraged man-bull Vrikódara of fierce feats. When Bhima-sena moves a great speed, wielding his mighty mace hard as diamond, he can even dry up the ocean. The Kékaya princes, Dhrishta-ketu and brave Chekitána are waiting here with their counselors. They are the heirs to Dhrita-rashtra and they are looking to you, lord of the people.” 19.10 19.15

Bhīmasenaṃ tadā, rājan: «darśayasva mahā|balaṃ.»
 bruvāṇaṃ tu tathā Pārthaṃ sarva|sainyāni, Bhārata,
 apūjayaṃs tadā vāgbhir anukūlābhir āhave.
 evaṃ uktvā mahā|bāhus tathā cakre Dhanañjayaḥ.
 vyūhya tāni balāny āsu prayayau Phālgunas tadā.

saṃprayātān Kurūn dr̥ṣṭvā Pāṇḍavānāṃ mahā|camūḥ,
 Gaṅg” ēva pūrṇā stimitā, spandamānā vyadr̥śyata.
 Bhīmaseno ’gra|ṇīs teṣāṃ, Dhṛṣṭadyumnaś ca Pārṣataḥ,
 Nakulaḥ, Sahadevaś ca, Dhṛṣṭaketuś ca vīryavān,

19.20 Virāṭaś ca tataḥ paścād rāj” āth’ ākṣauhiṇī|vṛtaḥ
 bhrātṛbhiḥ saha putraiś ca so ’bhyarakṣata pṛṣṭhataḥ.

cakra|rakṣau tu Bhīmasya Mādri|putrau mahā|dyuti,
 Draupadeyāḥ sa|Saubhadrāḥ pṛṣṭha|gopās tarasvinaḥ.

Dhṛṣṭadyumnaś ca Pāñcālyas teṣāṃ goptā mahā|rathaḥ
 sahitaḥ pṛtanā|śūrai ratha|mukhyaiḥ prabhadrakaiḥ.
 Śikhaṇḍī tu tataḥ paścād Arjunen’ ābhirakṣitaḥ
 yatto Bhīṣma|vināśāya prayayau, Bharata’|rṣabha.

pṛṣṭha|gopo ’rjunasy’ āpi Yuyudhāno mahā|rathaḥ,
 cakra|rakṣau tu Pāñcālyau Yudhāmany’|Īttamaejasau.

19.25 rājā tu madhyam’|ānīke Kuntī|putro Yudhiṣṭhiraḥ
 bṛhadbhiḥ kuñjarair mattaiś, caladbhir acalair iva.

Bibhátstu then addressed Bhima-sena, Your Majesty: “Display your great power!” And as the son of Pritha spoke, all the troops gathered on the battlefield praised him with appropriate words. After speaking, mighty-armed Dhananjaya acted accordingly. Quickly placing the troops in battle array, Phálguna marched out against the enemy.

Seeing the Kurus on the march, the great army of the Pándavas seemed to surge forward like the full, irremovable, rolling Ganga. Bhima-sena, their leader, was followed by Dhrishta-dyumna, Nákula, Saha-deva and King Dhrishta-ketu.

King Viráta, accompanied by his brothers and sons and surrounded by his army, marched in the rear and protected the troops from behind. 19.20

The resplendent sons of Madri protected Bhima’s chariot wheels, while the bold sons of Dráupadi and the son of Subhádra secured his rear.

Dhrishta-dyumna, the great warrior prince of the Panchálas, kept guard over them with the brave heroes of his division. Behind him was Shikhándin, backed up by Árjuna. He advanced into the fray determined to destroy Bhishma, bull of the Bharatas.

Mighty Yuyudhána guarded Árjuna’s back, and the Panchála warriors Yudha-manyu and Uttamáujas protected his two wheels.

King Yudhi-shthira, the son of Kunti, surrounded by huge maddened elephants like moving hills, took up his position in the center of the army. 19.25

akṣauhiṇyā ca Pāñcālyo Yajñaseno mahā|manāḥ
Virāṭam anvayāt paścāt Pāṇḍav' |ārthe parākramī.

teṣāṃ āditya|candr' |ābhāḥ, kanak' |ōttama|bhūṣaṇāḥ,
nānā|cihna|dharā, rājan, ratheṣv āsan mahā|dhvajāḥ.

samutsarpya tataḥ paścād Dhr̥ṣṭadyumno mahā|rathaḥ
bhrātr̥bhiḥ saha putraiś ca so 'bhyarakṣad Yudhiṣṭhiram.

tvadīyānāṃ pareṣāṃ ca ratheṣu vipulān dhvajān
abhibhūy' Ārjunasy' āiko rathe tasthau mahā|kapiḥ.

19.30 pādātās tv agrato 'gacchann asi|śakty|ṛṣṭi|pāṇayaḥ
an|eka|śata|sāhasrā Bhīmasenasya rakṣiṇaḥ.

vāraṇā daśa|sāhasrāḥ prabhinna|karaṭā|mukhāḥ
śūrā hema|mayair jālair, dīpyamānā iv' ācalāḥ,
kṣaranta iva jīmūtā, mad' |ārḥāḥ, padma|gandhināḥ
rājānam anvayuh paścāc, calanta iva vārṣikāḥ.

Bhīmaseno gadāṃ bhīmāṃ prakarṣan parigh' |ōpamām
pracakarṣa mahā|sainyaṃ dur|ādharṣo mahā|manāḥ.
tam arkam iva duḥ|prekṣyaṃ, tapantaṃ, raśmi|mālinam
na śekuḥ sarvato yodhāḥ prativikṣitum antike.

19.35 vajro nām' āiṣa tu vyūho nirbhayaḥ, sarvato|mukhaḥ
cāpa|vidyud|dhvajo, ghorō, gupto Gāṇḍīva|dhanvanā,
yaṃ prativyūhya tiṣṭhanti Pāṇḍavās tava vāhinīm,
aljeṃ mānuṣe loke Pāṇḍavair abhirakṣitaḥ.

Great-spirited Yajña-sena, the courageous king of the Panchálas, supported by a large division, placed himself behind Viráta.

Large banners bearing a variety of emblems, adorned with fine golden ornaments and shining like the sun and the moon, flew over their chariots, Your Majesty.

The great warrior Dhrishta-dyumna, accompanied by his brothers and sons, came up close behind them to protect Yudhi-shthira.

Eclipsing all the large banners on both your chariots and the enemy, an enormous monkey stood out as a banner-emblem on Áruna's chariot.

Many hundreds of thousands of foot soldiers, armed with swords, spears, and scimitars, marched in the van protecting Bhima-sena. 19.30

Ten thousand heroic elephants in rut, with juice trickling down their cheeks and mouth, glittering with golden armor, resembled shining hills. Streaming with must like showering clouds and emitting the fragrance of lotuses, they followed the king, like moving storm clouds.

Great-spirited invincible Bhima-sena, whirling his fearful mace like a gigantic iron club, led the large army forward. Like the sun, he was impossible to look at. He seemed to scorch the hostile forces, for no warrior close by could even glance at him.

This fearless and utterly ferocious array which faced all sides was known as the *vajra*, or thunderbolt. With bows and lightning bolts on its standards, it was overseen by the wielder of the Gandíva bow. This counter-array that the Pándavas formed against your army was invincible in the 19.35

saṁdhyāṁ tiṣṭhatsu sainyeṣu sūryasy' ōdayanaṁ prati
prāvāt sa|prṣato vāyur nirabhre stanayitnumān.
viṣvag|vātās ca vānty ugrā nīcaiḥ śarkara|karṣiṇaḥ.
rajaś c' ōddhūyata mahat, tama ācchādayaj jagat.
papāta mahatī c' ōlkā prān|mukhī, Bharata'|rṣabha,
udyantaṁ sūryam āhatya vyaśīryata mahā|svanā.

19.40 atha saṁnahyamāneṣu sainyeṣu, Bharata'|rṣabha,
niṣprabho 'bhyudiyāt sūryaḥ sa|ghoṣo, bhūś cacāla ha.
vyaśīryata sa|nādā ca bhūs tadā, Bharata'|rṣabha,
nirghātā bahavo, rājan, dikṣu sarvāsu c' ābhavan.
prādur āsīd rajas tīvraṁ. na prājñāyata kiṁ cana.
dhvajānāṁ dhūyamānānāṁ sahasā mātari|śvanā
kiṁkiṇī|jāla|naddhānāṁ kāñcana|srag|var'|āmbaraiḥ
mahatām, sa|patākānāṁ, āditya|sama|tejasām
sarvaṁ jhaṇajhaṇī|bhūtam āsīt, tāla|vaneṣv iva.

evam te puruṣa|vyāghrāḥ Pāṇḍavā yuddha|nandinah
19.45 vyavasthitāḥ prativyūhya tava putrasya vāhinīm,
grasanta iva majjāno yodhānāṁ, Bharata'|rṣabha,
dr̥ṣṭv' āgrato Bhīmasenaṁ gadā|pāṇim avasthitam.

DHṚTARĀṢṬRA uvāca:

20.1 SŪRY'|ŌDAYE, Sañjaya, ke nu pūrvam
yuyutsavo hr̥ṣyamāṇā iv' āsan:
māmakā vā Bhīṣma|netrāḥ samīpe,
Pāṇḍavā vā Bhīma|netrās tadānīm?

human world, protected as it was by the sons of Pandu themselves.

At dawn, as the troops were waiting for sunrise, a breeze began to blow, charged with drops of water. Peals of thunder resounded in the cloudless sky. Fierce winds swirled in every direction, carrying gravel along the ground. Thick dust rose, and darkness covered the world. A large meteor fell eastwards, bull of the Bharatas, and crashing into the rising sun, split apart with a loud bang.

While the troops waited in battle array, the sun rose without light, accompanied by noise, and the earth heaved, bull of the Bharatas. Then with a booming sound the earth cracked open, bull of the Bharatas, and one heard the thunder roaring on every side, Your Majesty. The dust was so dense that nothing could be seen. When the large banners, resplendent like the sun, adorned with strings of bells and sporting gold decoration, flower garlands, fine drapery and small flags, were suddenly shaken by the wind, they all produced a loud jingling sound like that of palm tree groves. 19.40

And so, after forming their counter-array against your son's army, the man-tiger Pándavas awaited the battle with relish as if sucking the marrow of our warriors, bull of the Bharatas, keeping their focus on Bhima-sena, who stood at the head of their army with his mace in his hand. 19.45

DHRITA-RASHTRA said:

WHEN THE SUN rose, Sánjaya, which of the two excited battle-hungry armies was the first to come close, my troops led by Bhishma or the Pándavas' led by Bhima? To which side were the moon, the sun and the wind opposed? Against 20.1

keṣāṃ jaghanyau soma|sūryau sa|vāyū?
 keṣāṃ senāṃ śvā|padā vyābhaṣanta?
 keṣāṃ yūnāṃ mukha|varṇaḥ prasannāḥ?
 sarvaṃ hy etad brūhi tattvaṃ yathāvat.

SAÑJAYA uvāca:

ubhe sene tulyam iv' ōpayāte;
 ubhe vyūhe hr̥ṣṭa|rūpe, nar'|ēndra.
 ubhe citre vana|rājī|prakāśe;
 tath" āiv' ōbhe nāga|rath'|āśva|pūrṇe.
 ubhe sene bṛhatyau bhīma|rūpe;
 tath" āiv' ōbhe, Bhārata, dur|viśahye.
 tath" āiv' ōbhe svarga|jayāya sṛṣṭe;
 tathā hy ubhe sat|puruṣ'|ōpajuste.

20.5 paścān|mukhāḥ Kuravo Dhārtarāṣṭrāḥ;
 sthitāḥ Pārthāḥ prān|mukhā yotsyamānāḥ.
 daity'|ēndra|sen" ēva ca Kauravāṇāṃ,
 dev'|ēndra|sen" ēva ca Pāṇḍavāṇāṃ.
 cakre vāyuḥ pṛṣṭhataḥ Pāṇḍavāṇāṃ.
 Dhārtarāṣṭrāṇ śvā|padā vyāharanta.
 gaḥ'|ēndrāṇāṃ mada|gandhāṃś ca tīvrān
 na sehire tava putrasya nāgāḥ.
 Duryodhano hastinaṃ padma|varṇaṃ,
 su|varṇa|kākṣyaṃ, jāti|balaṃ, prabhinnaṃ
 samāsthito madhya|gataḥ Kurūṇāṃ,
 samstūyamāno vandibhir māgadhaiś ca.
 candra|prabhaṃ śvetam ath' ātapa|traṃ,
 sauvarṇī srag bhr̥jate c' ōttam'|āṅge.
 taṃ sarvataḥ Śakuniḥ pārvatīyaiḥ
 sārdaṃ Gāndhāraiḥ pāti Gāndhāra|rājāḥ.

whom did the beasts of prey utter ominous howls? Who were the young men who wore cheerful expressions? Tell me all this, truthfully and accurately.

SÁNJAYA said:

Both armies arrayed looked joyous, lord of the people, and as they closed in they were equals. Both were impressive, like the serried ranks of trees; and both overflowed with elephants, chariots and horses. Both armies were huge and terrifying to behold; both were unopposable, descendant of Bharata. Both rushed out to conquer heaven, and both were tended by virtuous men.

The Kurus on Dhritā-rashtra's side faced westward, while 20.5 the sons of Pritha faced the east; all yearned to fight. The Kāurava troops was like the army of the demon chief, while the Pāndava troops resembled the forces of Indra, king of the gods. The wind blew from behind the Pāndavas. The beasts of prey growled at the sons of Dhritā-rashtra. Your son's elephants could not tolerate the strong odor of the juice emitted by the huge hostile elephants in rut.

Duryódhana was riding an armored lotus-colored elephant with a gold howdah on its back, its temples gushing ichor. He rode in the very middle of the Kurus while bards and minstrels sang his praises. A white parasol lustrous as the moon shone above his head, adorned with a golden chain. Shákuni, the king of the Gandhāras, followed him with numerous mountain-dwellers of Gandhāra.

Bhīṣmo 'grataḥ sarva|sainyasya vṛddhaḥ,
 śveta|cchatraḥ, śveta|dhanuḥ, sa|śaṅkhaḥ,
 śvet'|ōṣṇīṣaḥ pāṇḍureṇa dhvajena
 śvetair aśvaiḥ śveta|śaila|prakāśaḥ.

20.10 tasya sainyaṃ Dhārtarāṣṭrās ca sarve,
 Bāhlikānām eka|deśaḥ Śālā ca,
 ye c' Āmbaṣṭhāḥ kṣatriyā, ye ca Sindhās,
 tathā Sauvīrāḥ, Pañcanadās ca śūrāḥ.
 śoṇair hayai rukma|ratho mah"lātmā
 Droṇo mahā|bāhur a|dīna|sattvaḥ
 āste guruḥ prayaśaḥ sarva|rājñāṃ,
 paścāc camūm Indra iv' ābhiyāti.
 Vārddhakṣatriḥ sarva|sainyasya madhye;
 Bhūriśravāḥ, Purumitro, Jayaś ca,
 Śālvā, Matsyāḥ, Kekayās c' āpi sarve
 gaj'|āṇikair bhrātaro yotsyamānāḥ.
 Śāradvataś c' ōttara|dhūr mah"lātmā,
 mah"|ēṣv|āso Gautamaś citra|yodhī,
 Śakaiḥ, Kirātair, Yavanaiḥ, Pahlavaiś ca
 sārdhaṃ camūm uttarato 'bhiyāti.
 mahā|rathair Andhaka|Vṛṣṇi|Bhojaiḥ,
 Saurāṣṭrakair, Nairṛtair āta|śastraiḥ
 brhad balaṃ Kṛtavarm'|ābhiguptaṃ
 balaṃ tvadīyaṃ dakṣiṇato 'bhiyāti.

20.15 saṃśaptakānām ayutaṃ rathānām,
 mṛtyur jayo v' Ārjunasy' ēti sṛṣṭāḥ,
 yen' Ārjunas, tena, rājan, kṛt'|āstrāḥ
 prayātā vai te Trigartās ca śūrāḥ.

Venerable Bhishma was at the head of the entire army. With a white parasol held over his head, armed with a white bow and a sword, wearing a white turban, with a white banner and white horses, he resembled a white mountain. In his division were all the sons of Dhrita-rashtra, Shala the countryman of the Báhlikas, the Ambáshthas, the Sindhas, the Sauvíras and the heroic dwellers of Punjab. 20.10

Great-spirited Drona, stationed on a golden chariot with red horses, with a bow in his hand, the undismayed, glorious teacher of all the kings, took up his position behind the whole army, protecting them like Indra. Vriddha-kshatra's son Jayad-ratha, Bhuri-shravas, Puru-mitra, Jaya, the Shalvas, the Matsyas and the Kékaya brothers with their elephant forces waited eager for battle.

The son of Sharádvat, the great-spirited warrior, the mighty archer, the grandson of Gótama, skilled in diverse modes of warfare, assumed the duty of protecting the northern flank and marched to the north of the army, together with the Shakas, the Kirátas, the Yávanas and the Páhlavas.

A large force, well protected by the mighty warriors of the Vrishnis and the Bhojas and also by the well-armed and skillful warriors of Suráshtra, marched under the command of Krita-varman to protect the southern flank of your army.

Ten thousand Tri-garta warriors, who swore to die or to gain victory over Árjuna, all of them accomplished in arms, marched out intent on dogging Árjuna's every step, Your Majesty. 20.15

s' | āgram śata|śahasraṃ tu nāgānām tava, Bhārata,
nāge nāge ratha|śataṃ, śataṃ c' āśvā rathe rathe.
āsve 'śve daśa dhānuṣkā, dhānuṣke śata carmaṇaḥ.
evaṃ vyūḍhāny anīkāni Bhīṣmeṇa tava, Bhārata.

saṃvyūhya mānuṣaṃ vyūhaṃ,
daivaṃ, gāndharvam, āsuram
divase divase prāpte
Bhīṣmaḥ Śāntanavo 'gra|ṇiḥ
mahā|rath' | āgha|vipulaḥ, samudra iva parvaṇi,
Bhīṣmeṇa Dhārtarāṣṭrāṇām vyūhaḥ pratyaṇ|mukho yudhi.
20.20 an|anta|rūpā dhvajinī, nar' |ēndra,
bhīmā tvadīyā, na tu Pāṇḍavānām.
tām c' āiva manye bṛhatīm duṣ|pradhṛṣyām,
yasyā netārau Keśavaś c' Ārjunaś ca.

SAÑJAYA uvāca:

21.1 BṚHATĪM DHĀRTARĀṢṬRĀṆĀM dr̥ṣṭvā senām samudyatām
viśādam agamad rājā Kuntī|putro Yudhiṣṭhiraḥ.
vyūhaṃ Bhīṣmeṇa c' ā|bhedyam kalpitaṃ prekṣya Pāṇḍavaḥ
a|kṣobhyam iva saṃprekṣya vivarṇo 'rjunam abravīt:
«Dhanañjaya, katham śakyam asmābhir yoddhum āhave
Dhārtarāṣṭrair, mahā|bāho, yeśāṃ yoddhā pitāmahaḥ?
a|kṣobhyo 'yam a|bhedyas ca Bhīṣmeṇ' |ā|mitra|karṣiṇā
kalpitaḥ śāstra|dr̥ṣṭena vidhinā bhūri|varcasā.
21.5 te vayaṃ saṃśayaṃ prāptāḥ sa|sainyāḥ, śatru|karṣaṇa.
katham asmān mahā|vyūhād utthānam no bhaviṣyati?»

In your army, descendant of Bharata, there were over a hundred thousand elephants. To each elephant were assigned one hundred chariots, to each chariot one hundred horsemen, to each horseman ten archers, to each archer one hundred soldiers with shields. Thus were your troops arrayed by Bhishma, descendant of Bharata.

Every morning general Bhishma, the son of Shántanu, drew up the troops into the formation of men, gods, *gandhárvas* or *ásuras*. With floods of great warriors and roaring like the very ocean, the army of Dhrita-rashtra's sons, arrayed by Bhishma, took up a westward position on the battlefield.

Your force, lord of the people, seemed unlimited and fear-inspiring, unlike that of the Pándavas. And yet I consider their army, under the leadership of Késhava and Árjuna, as truly great and unconquerable. 20.20

SÁNJAYA said:

SEEING THE VAST army of Dhrita-rashtra's son ready for battle, King Yudhi-shthira, the son of Kunti, fell into deep distress. Observing the impenetrable array formed by Bhishma, and regarding it as truly unassailable, the Pándava king grew pale and said to Árjuna: 21.1

"Mighty-armed Dhanan-jaya, how can we wage battle against the sons of Dhrita-rashtra, when our grandfather himself fights on their side? Unshakeable and impenetrable is their array, formed according to scriptural authority by Bhishma, the enemy-torturer of enormous energy. I have come to doubt the victory of our troops, tormentor of foes. How can we overpower this force?" 21.5

ath' Ārjuno 'bravīt Pārtham Yudhiṣṭhiram a|mitra|hā
viṣaṇṇam abhisamprekṣya tava, rājann, anīkinīm:

«prajñay” ābhyadhikāñ śūrān guṇalyuktān bahūn api
jayanty alpatarā yena, tan nibodha, viśāṃ pate.

tat tu te kāraṇam, rājan, pravakṣyāmy an|asūyave.

Nāradas tam ṛṣir veda, Bhīṣma|Droṇau ca, Pāṇḍava.

etam ev' ārtham āsritya yuddhe dev'|āsure 'bravīt

Pitāmahaḥ kila purā mah”|Êndr'|ādīn div'|āukasaḥ.

21.10 «na tathā bala|vīryābhyāṃ vijayante jigīṣavaḥ,
yathā saty'|ānṛṣaṃsyābhyāṃ, dharmen' āiv', ōdyamena ca.
tyaktv” ā|dharmam ca, lobham ca,

mohaṃ c', ōdyamam āsthitāḥ,
yudhyadhvam an|aham|kārā.

yato dharmas tato jayaḥ.»

evaṃ, rājan, vijānihi: dhruvo 'smākaṃ raṇe jayaḥ.

yathā me Nāradaḥ prāha: «yataḥ Kṛṣṇas, tato jayaḥ.»

guṇa|bhūto jayaḥ Kṛṣṇe; prṣṭhato 'nveti Mādhavam.

tad yathā vijayaś c' āsya, samnatis c' āparo guṇaḥ.

an|anta|tejā Govindaḥ, śatru|pūgeṣu nirvyathaḥ,

puruṣaḥ sanātanamayo; yataḥ Kṛṣṇas, tato jayaḥ.

21.15 purā hy eṣa Harir bhūtvā Vaikuṇṭho '|kuṇṭha|sāyakah
sur'|āsurān avasphūrjann abravīt: «ke jayantv? iti.»

«anu Kṛṣṇam jayem'! êti»† yair uktaṃ tatra tair jitam.

tat|prasādādd hi trailokyam prāptaṃ Śakr'|ādibhiḥ suraiḥ.

Then Árjuna, the crusher of enemies, replied to Pritha's son Yudhi-shthira, distressed at the sight of your army, Your Majesty:

"Listen, lord of the people, to how vastly outnumbered combatants can defeat multitudes of heroic warriors more experienced in warfare and endowed with all virtues. I shall tell you the method, Your Majesty, who are free from malice. The sage Nárada knows it, and Bhishma and Drona, Pándava. In days of yore, at the time of the battle between the gods and demons, Grandsire Brahma himself, referring to this method, told Indra and the other celestials:

'Those who seek victory win not so much by power and prowess as by truth, mercy, righteousness and exertion. Abandon unrighteousness, covetousness and delusion. Do your utmost and fight without self-seeking, for where victory is, there righteousness is too.' Therefore, Your Majesty, know that victory in battle is certain for us. As Nárada said, 'Victory is there where Krishna is.' Victory is Krishna's inherent characteristic; it follows Mádhava. And as victory is one of his attributes, so humility is another. Govínda is endowed with infinite energy. Even in the midst of countless enemies he is never feels anxiety. He is the eternal Person; victory is sure to be there where Krishna is. 21.10

In former times he appeared as indestructible Hari of the unfailing arrows, and he addressed the gods and demons in a thunderous voice: 'Who among you will win?' Those became victorious who declared: 'We shall win by following Krishna!' It was through his grace that the sovereignty over the three worlds was obtained by Shakra and the other gods. 21.15

tasya te na vyathāṃ kām cid iha paśyāmi, Bhārata,
yasya te jayam āsāste viśva|bhuk tri|daś' |ēśvaraḥ.»

SAÑJAYA uvāca:

22.1 TATO YUDHIṢṬHIRO rājā svām senām samanodayat
prativyūhann anikāni Bhīsmasya, Bharata|rṣabha.
yath" ōddiṣṭāny anikāni pratyavyūhanta Pāṇḍavāḥ
svargam paramam icchantah su|yuddhena Kur'|ūdvahāḥ.
madhye Śikhaṇḍino 'nikam rakṣitam Savyasācinā,
Dhṛṣṭadyumnaś carann agre Bhīmasenena pālitaḥ.
anikam dakṣiṇam, rājan, Yuyudhānena pālitaḥ
śrīmatā Sātvat'|āgryeṇa, Śakreṇ' ēva dhanuṣmatā.

22.5 Mah"|ēndra|yāna|pratimaṃ ratham tu
s'|ōpaskaram, hāṭaka|ratna|citram
Yudhiṣṭhiraḥ kāncana|bhāṇḍa|yoktram
samāsthito nāga|purasya madhye.
samucchritaṃ danta|śalākam asya
sul|pāṇḍuram chatram atīva bhāti.
pradakṣiṇam c' ānam upācaranti
maha"|rṣayaḥ samstutibhir nar'|ēndram.
puro|hitāḥ śatru|vadham vadanto,
brahma'|rṣi|siddhāḥ śrutavanta enam
japyaiś ca mantraiś ca mah"|āuśadhībhiḥ
samantataḥ svasty|ayanam bruvantaḥ.
tataḥ sa vastrāṇi, tath" āiva gās ca,
phalāni, puṣpāṇi, tath" āiva niṣkān
Kur'|ūttamo brāhmaṇasān mah"|ātmā
kurvan yayau, Śakra iv' āmarebhyaḥ.

I see no reason for you to grieve, since the all-possessing Lord of the Universe himself wishes you victory.”

SÁNJAYA said:

THEN KING YUDHI-SHTHIRA, disposing his troops in counter-array against Bhishma's forces, urged them forward. The Pándavas, the descendants of Kuru, had by now placed their troops as laid down in the treatises, and hoped to obtain the highest heaven through a fair fight. In the center was Shikhándin and his troops, protected by Savya-sachin. Dhrishta-dyumna marched in front, protected by Bhishma. The southern division of the army, Your Majesty, was protected by the Shakra-like archer Yuyudhána, the glorious leader of the Sátvatas. 22.1

Yudhi-shtthira was stationed in the middle of the elephant corps on a chariot that resembled the vehicle of great Indra himself. It was exquisitely adorned with gold and gems, and furnished with a golden harness. His pure white parasol with its ivory handle was raised aloft, shining brilliantly. Great sages were reverently circumambulating that Indra-like king and chanting hymns in his praise. On all sides priests, priestly sages and accomplished ascetics, well-versed in the Vedas, wished him the destruction of his enemies and blessed him by means of prayers, spells, efficacious herbs and propitiatory ceremonies. Then the great-spirited chief of the Kurus distributed cloth, cows, fruits, flowers and golden coins among the brahmins and marched out like Shakra the lord of the gods. 22.5

sahasra|sūryaḥ, śata|kiṅkiṇīkaḥ,
 par'|ārdhya|jāmbūnada|hema|citrah
 ratho 'rjunasy', āgnir iv' ārci|mālī,
 vibhrājate śveta|hayaḥ su|cakrah.

22.10 tam āsthitaḥ Keśava|saṃgrhītaṃ
 kapi|dhvajo Gāṇḍiva|bāṇa|pāṇiḥ
 dhanur|dharo, yasya samaḥ pṛthivyām
 na vidyate no bhavitā kadā cit.
 udvartayiṣyaṃs tava putra|senām
 atīva raudraṃ sa bibharti rūpam,
 an|āyudho yaḥ su|bhujō bhujābhyām
 nar'|āśva|nāgān yudhi bhasma kuryāt,
 sa Bhīmasenaḥ sahito yamābhyām
 Vṛkodaro vīra|rathasya goptā.
 taṃ tatra siṃha'|rṣabha|matta|khelaṃ,
 loke Mah"lendra|pratimāna|kalpam
 samīkṣya sen"āgra|gataṃ dur|āsadam,
 saṃvivyathuḥ paṅka|gatā yathā dvi|pāḥ,
 Vṛkodaram vāraṇa|rāja|darpaṃ
 yodhās tvadīyā bhaya|vigna|sattvāḥ.
 anīka|madhye tiṣṭhantaṃ rāja|putraṃ dur|āsadam
 abravīd Bharata|śreṣṭhaṃ Guḍākeśaṃ Janārdanaḥ:

Ārjuna's chariot, furnished with a hundred bells and golden chains of utmost value, yoked with white horses, fitted with excellent wheels and encircled with fiery rays, shone with the brilliance of a thousand sons. On that char- 22.10
 iot driven by Késhava stood the monkey-bannered hero carrying the Gandíva bow and arrows, an archer who has and will have no equal on earth.

He who adopts the fiercest form, who will crush your sons' army, who without any weapons but with only his bare hands pounds to dust men, horses and elephants on the battlefield, that mighty-armed Bhima-sena, called Vrikódara, guarded the heroic warriors together with the twins Nákula and Saha-deva. At the sight of that unassailable Vrikódara, who gamboled at the front of the army like a furious lion or bull, like a great Indra of the human world, like a king of elephants, your soldiers, their courage drained by fear, trembled like elephants stuck in mud. Janárdana spoke to the invincible prince Guda-kesha, the best of Bharatas, who stood among the troops:

VĀSUDEVA uvāca:

- 22.15 ya eṣa roṣāt pratapan bala|stho,
 yo naḥ senāṃ siṃha iv' ēkṣate ca,
 sa eṣa Bhīṣmaḥ Kuru|vaṃśa|ketur
 yen āhṛtās tri|śataṃ vāji|medhāḥ.
 etāny anīkāni mah"ānubhāvaṃ
 gūhanti, meghā iva raśmimantam.
 etāni hatvā, puruṣa|pravīra,
 kāṅkṣasva yuddham Bharata'rṣabheṇa!

SAÑJAYA uvāca:

- 23.1 DHĀRTARĀṢṬRA|BALAṃ dṛṣṭvā yuddhāya samupasthitam
 Arjunasya hit'ārthāya Kṛṣṇo vacanam abravīt.

ŚRĪ|BHAGAVĀN uvāca:

śucir bhūtvā, mahā|bāho, saṃgrām'ābhimukhe sthitaḥ
 parājayāya śatrūṇāṃ Durgā|stotram udīraya.

SAÑJAYA uvāca:

evam ukto 'rjunaḥ saṃkhye Vāsudevena dhīmatā
 avatīrya rathāt Pārthaḥ stotram āha kṛt'āñjaliḥ.

ARJUNA uvāca:

- 23.5 namas te, siddha|senāni, ārye Mandara|vāsini,
 kumāri, Kāli, Kāpāli, kapile, kṛṣṇa|piṅgale!
 bhadra|Kāli, namas tubhyaṃ! mahā|Kāli, namo 'stu te!
 Caṇḍi caṇḍe, namas tubhyaṃ, tāriṇi, vara|varṇini!
 Kātyāyani, mahā|bhāge, karāli, vijaye, jaye,
 śikhi|piccha|dhvaja|dhare, nān"ābharaṇa|bhūṣite!
 aṭṭa|śūla|praharaṇe, khaḍga|kheṭaka|dhāriṇi,

VÁSU·DEVA said:

There he is, stationed in the midst of his forces, scorching 22.15
us with his wrath, scrutinizing our troops like a lion, the
performer of three hundred horse sacrifices,* Bhishma, the
banner of the Kuru lineage. His troops screen him on all
sides, just as clouds shroud the radiant sun. Heroes among
men, kill them, and seek combat with that bull of the
Bharatas!

SÁNJAYA said:

BEHOLDING THE army of Dhrita-rashtra's son prepared 23.1
for battle, Krishna spoke these words for Árjuna's benefit.

THE LORD said:

O mighty-armed hero, having purified yourself on the
eve of battle, utter the hymn to Durga in order to defeat
the enemy.

SÁNJAYA said:

Addressed in this way by wise Vásu-deva on the battle-
field, Árjuna the son of Pritha descended from his chariot
and, joining his hands, chanted the following hymn.

ÁRJUNA said:

Obeisance to you, O leader of the accomplished yogis,
O elevated lady dwelling on Mount Mándara, O Kali, O
maiden, O wife of Shiva with a wreath of skulls, O tawny
dark-brown goddess! Obeisance to you, O benevolent Kali! 23.5
Obeisance to you, O great Kali! Obeisance to you, O fierce
Chandi, O deliverer, O lady of excellent complexion! O
highly fortunate goddess Katyáyani, O fierce one, O vic-
torious one, O giver of victory! O bearer of the banner of

gop'lēndrasy' ānuje, jyeṣṭhe, Nanda|gopa|kul' |ôdbhave!

mahiṣ' |âṣṭk|priye nityaṃ, Kauśiki, pīta|vāsini,
aṭṭa|hāse, koka|mukhe, namas te 'stu, raṇa|priye!
Ume, Śakambhari, śvete, kṛṣṇe, Kaiṭabha|nāśini,
hiraṇy' |ākṣi, virūp' |ākṣi, su|dhūmr' |ākṣi, namo 'stu te!

23.10 veda|śruti, mahā|punye, brahmaṇye, jāta|vedasi,
jambū|kaṭaka|caityeṣu nityaṃ saṃnihit' |ālaye!

tvam Brahma|vidyā vidyānām, mahā|nidrā ca dehinām,
Skanda|mātar, bhagavati, Durge, kāntāra|vāsini!
svāhā|kāraḥ, svadhā c' āiva, kalā, kāṣṭhā, Sarasvatī,
Sāvitrī, veda|mātā ca, tathā ved' |ānta ucyate!
stut" āsi tvam, mahā|devi, viśuddhen' āntar|ātmanā!
jaya bhavatu me nityaṃ tvat|prasādād raṇ' |ājire!
kāntāra|bhaya|durgeṣu, bhaktānām c' ālayeṣu ca,
nityaṃ vasasi pātāle. yuddhe jayasi dānavān!

23.15 tvam jambhanī, mohinī ca, māyā, hrīḥ, śrīs tath" āiva ca,
saṃdhyā prabhāvatī c' āiva, Sāvitrī, janani tathā!
tuṣṭiḥ, puṣṭir, dhṛtir, dīptiś, candr' |āditya|vivardhinī,
bhūtir bhūtimatām saṃkhye. vīkṣyase siddha|cāraṇaiḥ.

peacock plumes, O lady adorned with diverse ornaments!
 O wielder of the fearful spear, O bearer of the sword and
 shield, O younger sister of the chief of cowherds, O eldest
 one, O lady born in the lineage of cowherd Nanda!

O goddess ever fond of buffalo's blood,* O descendant of
 Kúshika, O wearer of yellow robes, O laughing wolf-faced
 lover of battle, I bow to you! O Uma, O Shakam-bhari, O
 white one, O black one, O destroyer of Káitabha, O golden-
 eyed, diverse-eyed, smoky-eyed lady, obeisance to you! O 23.10
 revelation of the Vedas, O essence of Brahman,* O knower
 of all born creatures, you are ever present in the sanctuaries
 built on the hill slopes of the Jambu continent!

You are the knowledge of Brahman, you are the great
 sleep of all living beings, O mother of Skanda, O goddess
 Durga who dwells in impassable forests! You are described
 as *svaha*, as *svadha*,* as a moment and its part, as Sarásvati,
 as Savítri, as the mother of the Vedas and as Vedánta!* O
 great goddess, you are praised by my purified inner soul! Let
 victory always attend me through your grace on the field
 of battle! You forever dwell in inaccessible, fearful forests,
 in the abodes of your worshippers, and in the regions of 23.15
 hell. You constantly defeat demons! You are the devourer
 and the fascinator; you are illusion, modesty and beauty, the
 dawn and the dusk and the splendor of day; you are Savítri
 and mother! You are contentment, growth, steadiness and
 light; you charge the moon and the sun with energy; you
 are the prosperity of the prosperous. You are the object of
 contemplation of *siddhas* and *cháranas*.

SAÑJAYA uvāca:

tataḥ Pārthasya vijñāya bhaktiṃ mānava|vatsalā
antarikṣa|gat” ōvāca Govindasy’ āgrataḥ sthitā.

DEVY uvāca:

sv|alpen’ āiva tu kālena śatrūñ jeṣyasi, Pāṇḍava.
Naras tvam asi, dur|dharṣa, Nārāyaṇa|sahāyavān.
aljeayas tvam raṇe ’rīṇām, api vajra|bhṛtaḥ svayam.

SAÑJAYA uvāca:

ity evam uktvā vara|dā kṣaṇen’ āntar|adhīyata.
23.20 labdhvā varam tu Kaunteyo mene vijayam ātmanah.
āruroha tataḥ Pārtho ratham prama|saṃmatam.
Kṛṣṇ’|Ārjunāv eka|rathau divyau śaṅkhau pradadhmauḥ.
ya idam paṭhate stotraṃ kalya utthāya mānavaḥ,
yakṣa|rakṣaḥ|piśācebhyo na bhayaṃ vidyate sadā.
na c’ āpi ripavas tebhyaḥ sarp’|ādyā, ye ca daṃṣṭriṇaḥ.
na bhayaṃ vidyate tasya sadā, rāja|kulād api.
vivāde jayam āpnoti; baddho mucyeta bandhanāt.
durgam tarati c’ āvaśyam, tathā caurair vimucyate.
saṃgrāme vijayen nityam; Lakṣmī prāpnoti kevalām.
23.25 ārogya|bala|saṃpanno jīved varṣa|śatam tathā.
etad dr̥ṣṭam prasādāt tu mayā Vyāsasya dhīmataḥ.

SÁNJAYA said:

Knowing the great devotion of Pritha's son, the gracious mother of mankind appeared in the sky. Standing in Govinda's presence, she spoke.

THE GODDESS said:

Son of Pandu, you shall vanquish your enemies within a very short time. You are Nara, unassailable hero, and you have Naráyana by your side. You cannot be defeated by your enemies in battle, even by the holder of the thunderbolt himself.

SÁNJAYA said:

With these words, the boon-granting goddess instantly disappeared. Having been granted this boon, the son of Kunti now came to think of himself as victorious. Then the son of Pritha stepped aboard his excellent chariot. Krishna and Árjuna, together in one chariot, blew their heavenly conches. 23.20

The man who chants this hymn upon rising at dawn knows no fear of *yakshas*, *rákshasas* and *pisháchas*.^{*} He has no enemies even among snakes and other beasts with teeth or fangs. He is never afraid, not even of the royal family. He always wins disputes; if taken prisoner, he will be freed from his bonds. He is certain to overcome any hardship and be delivered from thieves. Ever victorious in combat, he wins Lakshmi, goddess of good fortune. He will live blessed with health and strength for a hundred years. I have seen this through the grace of wise Vyasa. 23.25

mohād etau na jānanti Nara|Nārāyaṇāv ṛṣī
tava putrā dur|ātmānaḥ, sarve manyu|vaś'|ānugāḥ
prāpta|kālam idaṃ vākyaṃ, Kāla|pāseṇa guṇṭhitāḥ.
Dvaipāyano, Nāradaś ca, Kaṇvo, Rāmas tath" ān|aghaḥ
avārayaṃs tava sutam. na c' āsau tad grhītavān.
yatra dharmo, dyutiḥ, kāntir, yatra hrīḥ, śrīs, tathā matiḥ;
yato dharmas, tataḥ Kṛṣṇo; yataḥ Kṛṣṇas tato jayaḥ.

DHṚTARĀṢṬRA uvāca:

24.1 KEṢĀM PRAHRṢṬĀS tatṛ' āgre yodhā yudhyanti, Sañjaya?
udagra|manasaḥ ke vā, ke vā dīnā, vicetasah?
ke pūrvaṃ prāharaṃs tatra yuddhe hṛdaya|kampane,
māmakaḥ Pāṇḍavānām vā? tan mam' ācakṣva, Sañjaya.
kasya senā|samudaye gandha|mālya|samudbhavaḥ,
vācaḥ pradakṣiṇās c' āiva yodhānām abhigarjatām?

SAÑJAYA uvāca:

ubhayoḥ senayos tatra yodhā jahṛṣire tadā.
srajaḥ samāḥ su|gandhānām ubhayatra samudbhavaḥ
24.5 saṃhatānām anīkānām vyūḍhānām, Bharata'|ṛṣabha,
saṃsargāt samudīrṇānām vimardah su|mahān abhūt.
vāditra|śabdas tumulaḥ śaṅkha|bherī|vimiśritaḥ,
sūrāṇām raṇa|vīrāṇām garjatām itar'|ētaram,
ubhayoḥ senayo, rājan, mahān vyatikaro 'bhavat.
anyonyaṃ vīkṣamāṇānām yodhānām, Bharata'|ṛṣabha,
kuñjarāṇām ca nadatām, sainyānām ca prahrṣyatām.

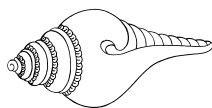
Your wicked sons are in the grip of rage, and in their delusion do not realize that those two are the great sages Nara and Naráyana. Entangled in the mesh of death, your son did not accept the timely advice of Dvaipáyana, Nárada, Kanva and blameless Rama, who tried to warn him. Wherever righteousness is found, glory and beauty are there likewise; wherever there is modesty, so are prosperity and good judgment; wherever there is righteousness, there is Krishna; and where Krishna is, so is victory.

DHRITA-RASHTRA said:

WHOSE WERE THE exhilarated warriors that advanced 24.1
into combat first, Sánjaya? Whose spirits were buoyant, and who were distressed or disheartened? Who struck the first heart-trembling blow of the battle, my warriors or those of the Pándavas? Tell me in detail, Sánjaya. Among whose troops was there a fragrance of flower garlands? And whose thunderously roaring warriors gave voice to auspicious words?

SÁNJAYA said:

The warriors of both armies rejoiced. The flower garlands of both sides were equally fragrant. And the encounter between the troops drawn up for battle, as they clashed in high excitement, was tremendous, bull of the Bharatas. The loud sounding of musical instruments, mixed with the blare of conches and the beat of drums, together with the shouts of the brave combatants of both parties as they roared at each other was utterly menacing, Your Majesty. The warriors eyeballed one another, bull of the Bharatas; the elephants were roaring, and the troops exulted. 24.5



25-42

BHAGAVAD GITA
(SONG OF THE LORD)

25.1 **D**HARMA|KṢETRE Kuru|kṣetre samavetā yuyutsavaḥ
māmakāḥ Pāṇḍavās c' āiva kim akurvata, Sañjaya?

SAÑJAYA uvāca:

dr̥ṣṭvā tu Pāṇḍav'ānīkaṃ vyūḍhaṃ Duryodhanas tadā
ācāryam upasaṃgamyā rājā vacanam abravīt:

«paśy' āitāṃ Pāṇḍu|putrāṇām, ācārya, mahatīm camūm
vyūḍhāṃ Drupada|putreṇa tava śiṣyeṇa dhīmatā.
atra sūrā mah" |ēṣv|āsā Bhīm'|Ārjuna|samā yudhi:
Yuyudhāno, Virāṭas ca, Drupadaś ca mahā|rathaḥ;

25.5 Dhr̥ṣṭaketuś, Cekitānaḥ, Kāśi|rājaś ca vīryavān;
Puruji, Kuntibhojaś ca, Śaibyaś ca nara|puṅgavaḥ;
Yudhāmanyuś ca vikrānta, Uttamauijās ca vīryavān;
Saubhadro, Draupadeyās ca. sarva eva mahā|rathāḥ.

asmākaṃ tu viśiṣṭā ye, tān nibodha, dvi|j' |ōttama.
nāyakā mama sainyasya, saṃjñ" |ārthaṃ tān bravīmi te:
bhavān, Bhīṣmaś ca, Karṇaś ca, Kṛpaś ca samitiṃ|jayah;
Aśvatthāmā, Vikarṇaś ca, Saumadattis tath" āiva ca.
anye ca bahavaḥ sūrā mad|arthe tyakta|jīvitāḥ,
nānā|śastra|praharaṇāḥ, sarve yuddha|viśāradāḥ.

25.10 a|paryāptaṃ tad asmākaṃ balaṃ Bhīṣm'|ābhirakṣitam;
paryāptaṃ tv idam eteṣāṃ balaṃ Bhīm'|ābhirakṣitam.
ayaneṣu ca sarveṣu yathā|bhāgam avasthitāḥ
Bhīṣmam ev' ābhirakṣantu bhavantaḥ sarva eva hi!»

DHRITA-RASHTRA said:

WHEN THEY ASSEMBLED, eager to fight, on the field of righteousness, the field of Kuru, what did my sons and the sons of Pandu do, Sánjaya? 25.1

SÁNJAYA said:

Seeing the Pándava army drawn up for battle, King Duryódhana approached the teacher and spoke these words:

“Master, behold this great host of Pandu’s sons, drawn up in battle array by your skillful pupil the son of Drúpada. Here are heroes, mighty archers, to match Bhima and Árvuna in battle: Yuyudhána, and Viráta, and the great warrior Drúpada; Dhrishta-ketu, Chekitána, and the valorous king of the Kashis; Púrujit, and Kunti-bhoja, and the bull-like king of the Shibus; and mighty Yudha-manyu, and valiant Uttamáujas; the son of Subhádra, and the sons of Dráupadi. And all of them are great warriors. 25.5

As for our most distinguished men, listen, best of the twice-born. So we are clear, I will list my army’s leaders for you: yourself, and Bhishma and Karna, and Kripa victorious in battle; Ashva-tthaman and Vikárna, and the son of Soma-datta too. And many other heroes, armed with various weapons and missiles and all skilled in warfare, are ready to sacrifice their lives for my sake.

Our army, protected by Bhishma, is unlimited; but theirs, protected by Bhima, is limited. So stationed at your positions on all fronts, protect that Bhishma, all of you!” 25.10

tasya saṃjanayan harṣaṃ
 Kuru|vṛddhaḥ pitāmahaḥ
 siṃha|nādaṃ vinady' ōcaiḥ
 śaṅkhaṃ dadhmau pratāpavān.
 tataḥ śaṅkhās ca, bheryas ca, paṇav'|ānaka|go|mukhāḥ
 sahas" āiv' ābhyaḥanyanta. sa śabdas tumulo 'bhavat.
 tataḥ śvetair hayair yukte mahati syandane sthitau
 Mādhavaḥ Pāṇḍavaś c' āiva divyau śaṅkhau pradadhmatuḥ.

25.15 Pāñcājanyaṃ Hṛṣīkeśo;

Devadattaṃ Dhanañjayah;
 Paunḍraṃ dadhmau mahā|śaṅkhaṃ
 bhīma|karmā Vṛkodarah;
 Anantavijayaṃ rājā Kuntī|putro Yudhiṣṭhirah;
 Nakulaḥ Sahadevaś ca Sughoṣa|Maṇipuṣpakau.
 Kāśyaś ca param'|eṣv|āsaḥ, Śikhaṇḍī ca mahā|rathaḥ;
 Dhṛṣṭadyumno, Virāṭaś ca, Sātyakiś c' ā|parājitaḥ;
 Drupado, Draupadeyāś ca
 sarvaśaḥ, pṛthivī|pate,
 Saubhadraś ca mahā|bāhuḥ
 śaṅkhān dadhmuḥ pṛthak pṛthak.

sa ghoṣo Dhārtarāṣṭrāṇāṃ hṛdayāni vyadārayat
 nabhaś ca pṛthivīm c' āiva tumulo vyanunādayan.

25.20 atha vyavasthitān dṛṣṭvā Dhārtarāṣṭrān kapi|dhvajah
 pravṛtte śastra|saṃpāte dhanur udyamya Pāṇḍavaḥ
 Hṛṣīkeśaṃ tadā vākyam idam āha, mahī|pate.

Causing him joy, the elder of the Kurus, the mighty grandfather, roared a great lion-like roar and blew his conch. And conches and kettledrums, tabors, drums and trumpets were sounded all at once, and there was a tumultuous din. Then, standing on a great chariot yoked with white horses, Mádhava and the son of Pandu blew their divine conches. Hrishi-kesha blew Pancha-janya; Dhanan- 25.15
 jaya blew Deva-datta; Vrikódara of terrible deeds blew the great conch Paundra; King Yudhi-shthira, son of Kunti, blew Anánta-víjaya; Nácula and Saha-deva blew Sughósha and Mani-púshpaka. And the excellent archer of Kashi, and the great warrior Shikhándin; Dhrishta-dyumna and Viráta, and invincible Sátyaki; Drúpada and the sons of Dráupadi, and the mighty-armed son of Subhádra, all blew their conches, each his own, lord of the earth. That tumultuous noise, echoing through heaven and earth, broke the hearts of Dhrita-rashtra's sons.

The monkey-bannered Pándava, seeing Dhrita-rashtra's 25.20
 troops arrayed for battle, raised his bow as the clash of arms began, and said these words to Hrishi-kesha, Your Majesty.

ARJUNA uvāca:

senayor ubhayor madhye ratham sthāpaya me, 'cyuta,
yāvad etān nirikṣe 'ham yoddhu|kāmān avasthitān.
kair mayā saha yoddhavyam asmin raṇa|samudyame?
yotsyamānān avekṣe 'ham, ya ete 'tra samāgatāḥ
Dhārtarāṣṭrasya dur|buddher yuddhe priya|cikīrṣavaḥ.

SAÑJAYA uvāca:

evam ukto Hṛṣīkeśo Guḍākeśena, Bhārata,
senayor ubhayor madhye sthāpayitvā rath'|ōttamam
25.25 Bhīṣma|Droṇa|pramukhataḥ, sarveṣāṃ ca mahī|kṣitām,
uvāca: «Pārtha, paśy' āitān samavetān Kurūn iti!»
tatr' āpaśyat sthitān Pārthaḥ pitṛn, atha pitāmāhān,
ācāryān, mātulān, bhrātṛn, putrān, pauṭrān, sakhīṃs tathā,
śvasūrān, sul|hṛdaś c' āiva senayor ubhayor api.
tān samīkṣya sa Kaunteyaḥ sarvān bandhūn avasthitān
kṛpayā paray" āviṣṭo viṣīdann idam abravīt:

ARJUNA uvāca:

drṣṭv" ēmān svaljanān, Kṛṣṇa, yuyutsūn samavasthitān,
sīdanti mama gātrāṇi, mukhaṃ ca pariśuṣyati;
vepathuś ca śarīre me roma|harṣaś ca jāyate.
25.30 Gāṇḍīvaṃ sraṃsate hastāt, tvak c' āiva paridahyate.
na ca śaknomy avasthātum, bhramat' īva ca me manaḥ.
nimittāni ca paśyāmi viparītāni, Keśava,
na ca śreyo 'nupaśyāmi hatvā svaljanam āhave.
na kāṅkṣe vijayaṃ, Kṛṣṇa, na ca rājyaṃ, sukhāni ca.
kiṃ no rājyena, Govinda? kiṃ bhogair jīvitena vā?

ÁRJUNA said:

Áchyuta, put my chariot between the two armies so I can see the warriors drawn up keen on battling. Whom do I have to fight in this war? Let me see those who will fight, who have assembled here to do a favor in battle for Dhritarashtra's evil-minded son.

SÁNJAYA said:

Thus addressed by Guda-kesha, O descendant of Bharata, Hrishi-kesha put that excellent chariot between the two armies, opposite Bhishma, Drona, and all the kings, and said: "Partha, behold these assembled Kurus!" And standing there in both armies the son of Pritha saw fathers, grandfathers, teachers, uncles, brothers, sons, grandsons, companions, fathers-in-law, and friends. Seeing all those kinsmen in position, the son of Kunti was filled with profound compassion and said in despair: 25.25

ÁRJUNA said:

Krishna, at the sight of my own kin standing here ready to fight, my limbs feel tired and my mouth has gone dry, my body is trembling and my hair is standing on end. Gandiva is slipping from my hand, and my skin is burning all over. I can't stand up, and my mind seems to whirl. I see evil portents, Késhava, and I see no good in killing my own family in war. I don't desire victory, Krishna, nor kingdom, nor pleasures. What use is the kingdom to us, Govinda, or enjoyments, or life itself? 25.30

yeṣām arthe kāṅkṣitaṃ no rājyaṃ, bhogāḥ, sukhāni ca,
ta ime 'vasthitā yuddhe prāṇāṃs tyaktvā dhanāni ca:
ācāryāḥ, pitarāḥ, putrās, tath' āiva ca pitāmahāḥ,
mātulāḥ, śvaśurāḥ, pautrāḥ, syālāḥ, sambandhinas tathā.

25.35 etān na hantum icchāmi ghnato 'pi, Madhu|sūdana,
api trailokya|rājyasya hetoḥ; kiṃ nu mahi|kṛte!
nihatya Dhārtarāṣṭrān naḥ kā prītiḥ syāj, Janārdana?
pāpam ev' āśrayed asmān hatv' āitān ātatāyinaḥ;
tasmān n' ārhā vyaṃ hantum Dhārtarāṣṭrān sa|bāndhavān.
sva|janam hi katham hatvā sukhinaḥ syāma, Mādhava?

yady apy ete na paśyanti lobh'|ōpahata|cetasāḥ
kula|kṣaya|kṛtaṃ doṣam, mitra|drohe ca pātakam,
katham na jñeyam asmābhiḥ pāpād asmān nivartitum,
kula|kṣaya|kṛtaṃ doṣam prapaśyadbhir, Janārdana?

25.40 kula|kṣaye praṇaśyanti kula|dharmāḥ sanātanaḥ;
dharṃe naṣṭe kulaṃ kṛtsnam a|dharmo 'bhibhavaty uta.
adharm'|ābhibhavāt, Kṛṣṇa, praduśyanti kula|striyaḥ;
striṣu duṣṭāsu, Vāṣṇeya, jāyate varṇa|saṃkaraḥ.
saṃkaro narakāy' āiva kula|ghnānām, kulasya ca;
patanti pitaro hy eṣāṃ lupta|piṇḍ'|ōdaka|kriyāḥ.
doṣair etaiḥ kula|ghnānām varṇa|saṃkara|kārakaiḥ
utsādyante jāti|dharmāḥ, kula|dharmās ca śāśvatāḥ.
utsanna|kula|dharmānām manuṣyānām, Janārdana,
narake niyataṃ vāso bhavat', īty anuśūruma.

Those for whose sake we want kingdom, enjoyments, and pleasures are drawn up here for battle, ready to give up their lives and wealth: teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives. Though they would kill me, slayer of Madhu, I wouldn't want to kill them even for the sovereignty of the triple-world; how much less, then, for the sake of the earth! What joy could there be for us, Janárdana, were we to kill Dhritā-rashtra's sons? Were we to kill these murderers, evil would befall us; so we mustn't kill Dhritā-rashtra's sons, our kinsmen. For how could we be happy having killed our family, Mádhava? 25.35

Even though they, blinded by greed, see no harm in ruining the whole family and no crime in betraying friends, why shouldn't we, who realize the evil in destroying the family, know not to do it, Janárdana?

When a family is destroyed the ancient family customs die; and when virtue has been lost, vice prevails over the whole family. When vice prevails the family's women become corrupt; and from the corruption of women comes the mixing of social classes, Varshnéya.* Such mixing leads the family's destroyers and the family itself to hell, for the ancestors fall if the offerings of rice and water aren't made. The sins of the family-destroyers cause the mixing of classes and bring the eternal caste traditions and family rites to ruin. We have heard, Janárdana, that people whose family rites have been ruined are doomed to dwell in hell for certain. 25.40

25.45 aho bata! mahat pāpaṃ kartuṃ vyavasitā vayam,
yad rājya|sukha|lobhena hantuṃ svaljanam udyatāḥ!
yadi mām a|pratīkāram, a|śāstraṃ śāstra|pāṇayaḥ
Dhārtarāṣṭrā raṇe hanyus, tan me kṣemataraṃ bhavet.

SAÑJAYA uvāca:

evam uktv” Ārjunaḥ saṃkhye rath’|ōpastha upāviśat
viśrjya sa|śaraṃ cāpaṃ śoka|saṃvigna|mānasāḥ.

SAÑJAYA uvāca:

26.1 TAṂ TATHĀ KR̥PAY” āviṣṭam āsru|pūrṇ’|ākul’|ēkṣaṇam
viśīdantam idaṃ vākyam uvāca Madhu|sūdanaḥ.

ŚRĪ|BHAGAVĀN uvāca:

kutas tvā kaśmalam idaṃ viṣame samupasthitam?
an|ārya|juṣṭam, a|svargyam, a|kīrti|karam, Arjuna.
klaibyaṃ mā sma gamaḥ, Pārtha! n’ āitat tvayy upapadyate.
kṣudraṃ hr̥daya|daurbalyaṃ tyaktv” ōttiṣṭha, paran|tapa!

ARJUNA uvāca:

kathaṃ Bhīṣmam ahaṃ saṃkhye,
Droṇaṃ ca, Madhu|sūdana
iṣubhiḥ pratiyotsyāmi?
pūj”|ārḥāv, ari|sūdana.

26.5 gurūn a|hatvā hi mah”|ānubhāvān
chreyo bhoktuṃ bhaikṣam ap’ iha loke;
hatv” ārtha|kā māṃs tu gurūn ih’ āiva
bhuñjīya bhogān rudhira|pradigdhan.
na c’ āitad vidmaḥ, kataran no garīyo:
yad vā jayema, yadi vā no jayeyuḥ.
yān eva hatvā na jijīviṣāmas,
te ’vasthitāḥ pramukhe Dhārtarāṣṭrāḥ.
kārpaṇya|doṣ’|ōpahata|sva|bhāvaḥ

Woe! We are determined to commit a grave crime, since 25.45
 we are intent upon slaughtering our kinsmen out of greed
 for the kingdom and its pleasures! It would be better for me
 if Dhrita-rashtra's sons, armed with weapons, were to kill
 me in battle unresisting and unarmed!

SÁNJAYA said:

With these words, his heart struck with grief, Árvjuna cast
 aside his bow and arrows and sat down on his chariot plat-
 form, on the field of battle.

SÁNJAYA said:

THEN THE SLAYER of Madhu spoke to Árvjuna, who was 26.1
 dejected and overwhelmed with pity, his eyes blurred with
 tears.

THE LORD said:

Why has this faintheartedness overcome you at this dif-
 ficult time, Árvjuna? Unworthy of the noble, it doesn't lead
 to heaven but causes disgrace. Don't succumb to cowardice,
 Partha! It doesn't become you. Shake off this miserable
 weakness of heart and get up, scorcher of foes!

ÁRVJUNA said:

How can I confront Bhishma and Drona with arrows in
 battle, slayer of Madhu? They deserve my homage, enemy-
 slayer. Better in this world to live on alms without killing 26.5
 the mighty elders; for were I to kill the elders, eager though
 they are for worldly gain, in this very world I would taste
 pleasures smeared with blood. And we don't even know
 which is preferable: to vanquish or be vanquished. Dhrita-
 rashtra's sons stand before us, but if we kill them we won't

prcchāmi tvām dharma|saṃmūḍha|cetāḥ,
 yac chreyaḥ syān niścitaṃ, brūhi tan me.
 śiṣyas te 'haṃ; śādhi mām tvām prapannam!
 na hi prapaśyāmi, mam' āpanudyād
 yac chokam, ucchoṣaṇam indriyāṇām,
 avāpya bhūmāv a|sapatnam ṛddhaṃ
 rājyaṃ, surāṇām api c' ādhipatyam.

SAÑJAYA uvāca:

26.10 evam uktvā Hṛṣikeśaṃ Guḍākeśaḥ, paran|tapa,
 «na yotsya! iti» Govindam uktvā tūṣṇīm babhūva ha.
 tam uvāca Hṛṣikeśaḥ prahasann iva, Bhārata,
 senayor ubhayor madhye viṣīdantam idaṃ vacaḥ.

ŚRĪ|BHAGAVĀN uvāca:

a|śocyān anvaśocas tvam, prajñā|vādāmś ca bhāṣase.
 gat'āśūn a|gat'āśūmś ca n' ānuśocanti paṇḍitāḥ.
 na tv ev' āhaṃ jātu n' āsaṃ, na tvam, n' ēme jan'|ādhipāḥ;
 na c' āiva na bhaviṣyāmaḥ sarve vayam ataḥ param.
 dehino 'smin yathā dehe kaumāraṃ, yauvanaṃ, jarā,
 tathā deh'|āntara|prāptir. dhīras tatra na muhyati.
 mātṛa|sparśās tu, Kaunteya, śīt'|ôṣṇa|sukha|duḥkha|dāḥ,
 āgam'|āpāyino, 'nityās. tāṃs titikṣasva, Bhārata.
 26.15 yaṃ hi na vyathayanty ete puruṣaṃ, puruṣa'|rṣabha,
 sama|duḥkha|sukhaṃ, dhīraṃ, so 'mṛtatvāya kalpate.
 n' āsato vidyate bhāvo, n' ābhāvo vidyate sataḥ.
 ubhayor api dr̥ṣṭo 'ntas tv anayos tattva|darśibhiḥ.
 a|vināśi tu tad viddhi, yena sarvam idaṃ tatam;
 vināśam a|vyayasy' āsya na kaś cit kartum arhati.

want to live. My whole being afflicted with the vice of pity, my mind confused over my duty, I ask you to tell me for sure what would be best. I am your disciple; teach me, I am at your mercy! For were I to get an unrivaled thriving kingdom on earth and lordship even over the gods, I see no way to dispel the sorrow that withers my senses.

SÁNJAYA said:

Having said this to Hrishi-kesha, Guda-kesha told Govinda “I won’t fight!” and fell silent, enemy-scorcher. And Hrishi-kesha, almost laughing, spoke to the distressed hero between the two armies, Bhárata. 26.10

THE LORD said:

You are grieving for those you shouldn’t grieve for, and yet you speak words of wisdom. But wise men don’t grieve for the dead or the living. There wasn’t a time when you and I and these lords of men didn’t exist; and none of us will cease to exist hereafter. Childhood, youth and old age befall the embodied soul’s body; and likewise it attains another body. A wise person isn’t confused by this. Contacts with the material world, Kauntéya,* cause feelings of cold and heat, pleasure and pain, but they are unstable, they come and go. Endure them, Bhárata. Bull of a man, the wise man whom these contacts don’t disturb, to whom pain and pleasure are one and the same, is fit for immortality. 26.15

The non-existent can’t come into being, and the existent can’t cease to be. Those who see the truth* see the boundary between these two. So you should know that that by which all this is pervaded is indestructible; no one can bring about the destruction of this imperishable. It is only bodies that

antavanta ime dehā nityasy' ôktāḥ śarīriṇaḥ,
a|nāśīno, 'l|prameyasya. tasmād yudhyasva Bhārata!

ya enam veti hantāraṃ, yaś c' âinaṃ manyate hatam,
ubhau tau na vijānīto. n' âyaṃ hanti, na hanyate.

26.20 na jāyate mriyate vā kadā cin;

n' âyaṃ bhūtvā bhavitā vā na bhūyaḥ.
aljo, nityaḥ, śāśvato 'yaṃ, purāṇo;
na hanyate hanyamāne śarīre.

ved' â|vināśinaṃ, nityaṃ ya enam aljam, a|vyayam,
kathaṃ sa puruṣaḥ, Pārtha, kaṃ ghātayati? hanti kam?
vāsāṃsi jīrṇāni yathā vihāya

navāni grhṇāti naro 'parāṇi,
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṃyāti navāni dehī.

n' âinaṃ chindanti śastrāṇi; n' âinaṃ dahati pāvakaḥ;
na c' âinaṃ kledayanty āpo; na śoṣayati mārutaḥ.
a|cchedyo 'yaṃ, a|dāhyo 'yaṃ, a|kledyo, 'l|śoṣya eva ca.
nityaḥ, sarva|gataḥ, sthāṇur, a|calo 'yaṃ, sanātanaḥ.

26.25 a|vyakto 'yaṃ, a|cintyo 'yaṃ, a|vikāryo 'yaṃ ucyate.
tasmād evaṃ viditv' âinaṃ n' ânuśocitum arhasi.

atha c' âinaṃ nitya|jātaṃ, nityaṃ vā manyase mṛtam,
tath' âpi tvaṃ, mahā|bāho n' âinaṃ śocitum arhasi.
jātasya hi dhruvo mṛtyur; dhruvaṃ janma mṛtasya ca;
tasmād a|parihārye 'rthe na tvaṃ śocitum arhasi.
a|vyakt' |ādīni bhūtāni, vyakta|madhyāni, Bhārata,
a|vyakta|nidhanāny eva. tatra kā paridevanā?

are said to come to an end—the bodies of the eternal, indestructible, immeasurable embodied soul. So fight, Bhárata!

Whoever thinks this soul can kill or be killed, doesn't understand. It neither kills, nor is it killed. It isn't born; it never dies; it isn't something that comes into existence and then ceases to be. It is unborn, eternal, permanent, and primordial; it is not killed when the body is killed. If a man* knows it to be indestructible, eternal, unborn, and imperishable, Partha, how can he be made to kill? Whom can he kill? Just as a man casts off his worn-out clothes and puts on other new ones, so the embodied soul casts off its worn-out bodies and takes other new ones. 26.20

Weapons can't cut it; fire can't burn it; water can't wet it; wind can't dry it. It is uncuttable, unburnable, unwettable, and undryable. It is eternal, all-pervading, fixed, immovable, everlasting. It is said to be unmanifest, inconceivable, and immutable. So, knowing it as such, you shouldn't grieve. 26.25

But even if you think of it as repeatedly born and repeatedly dying, strong-armed one, nonetheless you shouldn't grieve. For death is certain for those who are born, and birth is certain for those who die; and so, this being inevitable, you shouldn't grieve. Creatures are unmanifest at first, manifest in the middle, and unmanifest again at the end, Bhárata. What is there to mourn for in this?

āścaryavat paśyati kaś cid enam,
 āścaryavad vadati tath” āiva c’ ānyaḥ,
 āścaryavac c’ āinam anyaḥ śṛṇoti;
 śrutv” āpy enam veda na c’ āiva kaś cit.

26.30 dehī nityam a|vadhyo ’yaṁ dehe sarvasya, Bhārata;
 tasmāt sarvāṇi bhūtāni na tvam śocitum arhasi.
 sva|dharmam api c’ āvekṣya na vikampitum arhasi;
 dharmyādd hi yuddhāc chreyo ’nyat kṣatriyasya na vidyate.
 yadṛccayā c’ ōpapannaṁ svarga|dvāram apāvṛtam
 sukhinaḥ kṣatriyāḥ, Pārtha, labhante yuddham īdṛśam.

atha cet tvam imaṁ dharmyaṁ saṁgrāmaṁ na kariṣyasi,
 tataḥ sva|dharmam kīrtiṁ ca hitvā pāpam avāpsyasi.
 a|kīrtiṁ c’ āpi bhūtāni kathayiṣyanti te ’|vyayām;
 saṁbhāvitasya c’ ā|kīrtir maraṇād atiricyate.

26.35 bhayād raṇād uparataṁ maṁsyante tvām mahā|rathāḥ,
 yeṣāṁ ca tvam bahu|mato bhūtvā yāsyasi lāghavam.
 a|vācyā|vādāmś ca bahūn vadiṣyanti tav’ ā|hitāḥ
 nindantas tava sāmartyaṁ; tato duḥkhataṁ nu kim?
 hatō vā prāpsyasi svargaṁ, jivā vā bhokṣyase mahīm.
 tasmād uttiṣṭha, Kaunteya, yuddhāya kṛta|niścayaḥ!
 sukha|duḥkhe same kṛtvā, lābh’|ā|lābhau, jay’|ā|jayau,
 tato yuddhāya yujyasva. n’ āivaṁ pāpam avāpsyasi.

eṣā te ’bhihitā Sāṁkhye buddhir; yoge tv imām śṛṇu,
 buddhyā yukto yayā, Pārtha, karma|bandhaṁ prahāsyasi.

26.40 n’ ēh ’ābhikrama|nāśo ’sti, pratyavāyo na vidyate;
 sv|alpam apy asya dharmasya trāyate mahato bhayāt.
 vyavasāy’|ātmikā buddhir ek” ēha, Kuru|nandana;
 bahu|śākhā hy an|antās ca buddhaya ’|vyavasāyinām.

Rarely does anyone see it, or speak of it, or hear of it; and even having heard of it no one really knows it. The soul is always inviolable in everyone's body, Bhārata; so you shouldn't grieve for any creature. You should attend to your own duty and stand firm, for there is nothing better for a warrior than a legitimate battle. Happy the warriors who find such a battle, Partha—an open door to heaven, arrived at by chance. 26.30

But if you won't wage this legitimate war, then, forsaking your duty and your fame, you will have committed a sin. For people will tell of your lasting disgrace; and to an honored man, disgrace is worse than death. The great warriors will think you withdrew from the battle out of fear, and though highly regarded by them before, you will be slighted. Your enemies too will say many unseemly things, disparaging your ability; and what could be more painful than that? Get up, son of Kunti, and resolve to fight! For you will either be killed and attain heaven, or you will prevail and enjoy the earth. Make yourself indifferent to pleasure and pain, profit and loss, victory and defeat, and so gird yourself for battle. In this way you will incur no evil. 26.35

This understanding has been presented to you according to the Sankhya teaching;* now hear about it in relation to yoga practice. With this understanding, Partha, you will escape the bondage of the act. In this matter no attempts are in vain, there are no disappointments; even very little of this virtue can deliver one from great danger. There is one resolute understanding here, delight of the Kurus, but the understandings of the irresolute are multifarious without limit. 26.40

yām imām puṣpitām vācam pravadanty a|vipaścitaḥ,
veda|vāda|ratāḥ, Pārtha, «n' ānyad ast', īti» vādinah
kām'|ātmānaḥ svarga|parā janma|karma|phala|pradām
kriyā|viśeṣa|bahulām bhog'|āśvarya|gatiṃ prati.
bhog'|āśvarya|prasaktānām tay" āpahṛta|cetasām
vyavasāy'|ātmikā buddhiḥ samādhau na vidhiyate.

26.45 traiguṇya|viśayā vedā. nis|traiguṇyo bhav', Ārjuna,
nirdvandvo, nitya|sattva|sthō, nir|yoga|kṣema, ātmavān.
yāvān artha udapāne sarvataḥ saṃplut'|ōdake,
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ.

karmaṇy ev' ādhikāras te, mā phaleṣu kadā cana.
mā karma|phala|hetur bhūr, mā te saṅgo 'stv a|karmaṇi.
yoga|sthaḥ kuru karmāṇi saṅgaṃ tyaktvā, Dhanañjaya,
siddhy|a|siddhyoḥ samo bhūtvā; samatvaṃ yoga ucyate.
dūreṇa hy avaraṃ karma buddhi|yogād, Dhanañjaya.
buddhau śaraṇam anviccha; kṛpaṇāḥ phala|hetavaḥ.

26.50 buddhi|yukto jahāt' īha ubhe su|kṛta|duṣ|kṛte;
tasmād yogāya yuijyasva. yogaḥ karmasu kauśalam;
karma|jaṃ buddhi|yuktā hi phalaṃ tyaktvā manīṣiṇaḥ
janma|bandha|vinirmuktāḥ padaṃ gacchanty an|āmayam.

Delighting in the words of the Veda and claiming there is nothing else, undiscerning men, full of desire and bent on heaven, speak flowery words accompanied by particular rites, Partha, for the acquisition of pleasure and power; but these cause rebirth as the fruit of the acts. The resolute understanding, when settled, isn't disturbed by the words of the mindless who cling to pleasure and power. The Vedas have the three modes* as their scope. Be free of the three modes, Ārjuna, free of dualities, always established in purity, beyond acquisition and preservation, and self-possessed.* For the discerning brahmin, all the Vedas are as much use as a water-tank is when there are floods all around. 26.45

You have a right to the action alone, never to its fruits. Don't let the action's fruits be your motivation, and don't be attached to inactivity. Perform actions while established in yoga, Dhanan·jaya, having abandoned attachment, having become even-minded towards success and failure; for yoga is said to be evenness of mind. But action is far less important than the yoga attitude, Dhanan·jaya. Seek refuge in this attitude, for those who are motivated by the fruits are pitiful. The man of disciplined understanding leaves his deeds here, both good and bad; so be disciplined in yoga. Yoga is skillfulness in actions; the wise ones of disciplined understanding renounce the fruit produced by action and, released from the bondage of rebirth, they attain the perfect state. 26.50

yadā te moha|kalilam buddhir vyatitariṣyati,
tadā gant” āsi nirvedaṃ śrotavyasya śrutasya ca;
śruti|vipratipannā te yadā sthāsyati niścalā,
samādhāv a|calā buddhis, tadā yogam avāpsyasi.

ARJUNA uvāca:

sthita|prajñasya kā bhāṣā samādhi|sthasya Keśava?
sthita|dhīḥ kiṃ prabhāṣeta? kim āsīta? vrajeta kim?

ŚRĪ|BHAGAVĀN uvāca:

26.55 prajahāti yadā kāmān sarvān, Pārtha, manol|gatān,
ātmany ev’ ātmanā tuṣṭaḥ sthita|prajñas tad” ōcyate.
duḥkheṣv an|udvigna|manāḥ, sukheṣu vigata|spṛhaḥ,
vīta|rāga|bhaya|krodhaḥ, sthita|dhīr munir ucyate.
yaḥ sarvatṛ’|ān|abhisnehas, tat tat prāpya śubh’|ā|śubham
n’ ābhinandati na dveṣṭi, tasya prajñā pratiṣṭhitā.
yadā saṃharate c’ āyaṃ, kūrmo ’ngān’ īva, sarvaśaḥ
indriyān’ īndriy’|ārthebhyas, tasya prajñā pratiṣṭhitā.
viṣayā vinivartante nirāhārasya dehinaḥ;
rasa|varjaṃ. raso ’py asya paraṃ drṣṭvā nivartate.

26.60 yatato hy api, Kaunteya, puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabhaṃ manāḥ.
tāni sarvāṇi saṃyamya yukta āsīta mat|paraḥ;

When your understanding passes beyond its tangle of delusion, then you will become indifferent to what should be heard and what has been heard; and when, parting company with such hearsay,* your understanding remains steady, fixed in concentration, then you will have achieved yoga.

ÁRJUNA said:

How would you describe the man of steady wisdom who remains in concentration, Késhava? How might he whose thoughts are steadied speak? How might he sit? How might he walk?

THE LORD said:

When a man discards all desires from his mind, Partha, 26.55
and by his own efforts becomes content within himself, then he is called a man of steady wisdom. He whose mind is unperturbed in times of sorrow, who has lost the craving for pleasures, and who is rid of passion, fear and anger, is called a sage of steadied thought. His wisdom is secure who is free of any affections and neither rejoices nor recoils on obtaining anything good or bad. When he completely withdraws his senses from the sense objects like a tortoise withdrawing its limbs, then his wisdom is secure. For the embodied one who doesn't feed on them, the sense objects fade away; but their flavor doesn't. For the one who has seen the highest, even his taste fades away.

Even if a learned man tries hard, Kauntéya, the turbulent 26.60
senses forcibly carry away his mind. He should restrain them and sit in yoga, intent on me; only when his senses are under control is his wisdom secure. When a man dwells

vaśe hi yasy' êndriyāṇi, tasya prajñā pratiṣṭhitā.
 dhyāyato viṣayān puṁsaḥ saṅgas teṣ' ūpajāyate.
 saṅgāt saṁjāyate kāmaḥ, kāmāt krodho 'bhijāyate.
 krodhād bhavati saṁmohaḥ; saṁmohāt smṛti|vibhramaḥ;
 smṛti|bhraṁśād buddhi|nāśo; buddhi|nāśāt praṇaśyati.
 rāga|dveṣa|viyuktais tu viṣayān indriyaiś caran
 ātma|vaśyair vidhey' |ātmā prasādam adhigacchati.

26.65 prasāde sarva|duḥkhānām hānir asy' ūpajāyate,
 prasanna|cetaso hy āśu buddhiḥ paryavatiṣṭhate.

nāsti buddhir a|yuktasya, na c' â|yuktasya bhāvanā.
 na c' â|bhāvayataḥ śāntir; a|śāntasya kutaḥ sukham?
 indriyāṇām hi caratām yaṁ mano 'nuvidhīyate,
 tad asya harati prajñām, vāyur nāvam iv' āmbhasi.

tasmād yasya, mahā|bāho, nigṛhītāni sarvaśaḥ
 indriyāṇ' indriy'|ārthebhyas, tasya prajñā pratiṣṭhitā.
 yā nīśā sarva|bhūtānām, tasyām jāgarti saṁyamī;
 yasyām jāgrati bhūtāni, sā nīśā paśyato munēḥ.

26.70 āpūryamāṇam a|cala|pratiṣṭham

samudram āpaḥ praviśanti yadvat,
 tadvat kāmā yaṁ praviśanti sarve

sa śāntim āpnoti; na kāmā|kāmī.
 vihāya kāmān yaḥ sarvān puṁsāḥ carati niḥspṛhaḥ,
 nirmamo, nir|aham|kāraḥ, sa śāntim adhigacchati.
 eṣā brāhmī sthitiḥ, Pārtha. n' āinām prāpya vimuhyati.
 sthitiḥ" āsyām anta|kāle 'pi brahma|nirvāṇam ṛcchati.

upon sense objects, he becomes attached to them. From attachment arises desire, and from desire, anger. From anger comes confusion; confusion disturbs the memory; when memory fails, so does understanding; and without understanding, one perishes. But the man whose self is restrained, who meets the sense objects with senses which are controlled by him and free of passion and aversion, attains serenity. In serenity all his sorrows come to an end, for a serene-minded man's understanding soon becomes secure. 26.65

The undisciplined man has no real understanding and no powers of contemplation. Without contemplation he has no peace, and how can there be happiness for those without peace? A mind that runs after the wandering senses carries away one's wisdom like the wind tossing a boat on the water.

And so, mighty-armed one, he whose senses are withdrawn altogether from sense objects is a man of secure wisdom. When it is night for all creatures, the self-restrained man is awake; and when all creatures are awake, it is night for the discerning sage. Water enters the ocean, but while being filled it remains unmoved in its depths. When this is how all desires affect a man, he attains peace; but he who cherishes desires is not like this. A man attains peace by abandoning all desires and acting without craving, selfishness or ego. This is the state of Brahman, Partha; having attained it, one is confused no longer. Remaining in it even at the time of death, one attains the nirvana* that is Brahman.* 26.70

ARJUNA uvāca:

- 27.1 JYĀYASĪ CET KARMAṆAS te matā buddhir, Janārdana,
tat kiṃ karmaṇi ghore māṃ niyojayasi, Keśava?
vyāmiśreṇ' āiva vākyena buddhiṃ mohayaś' īva me.
tad ekaṃ vada niścitya, yena śreyo 'ham āpnuyām.

ŚRĪ|BHAGAVĀN uvāca:

- loke 'smin dvi|vidhā niṣṭhā purā proktā may", ān|agha:
jñāna|yogena sām̐khyānām, karma|yogena yoginām.
na karmaṇām an|ārambhān naiṣkarmyaṃ puruṣo 'śnute;
na ca saṃnyasanād eva siddhiṃ samadhigacchati.
27.5 na hi kaś cit kṣaṇam api jātu tiṣṭhaty a|karma|kṛt;
kāryate hy a|vaśaḥ karma sarvaḥ prakṛti|jair guṇaiḥ.
karm'|ēndriyāṇi saṃyamya ya āste manasā smaran
indriy'|ārthān, vimūḍh'|ātmā mithy" |ācāraḥ sa ucyate.
yas tv indriyāṇi manasā niyamy' ārabhate, 'rjuna,
karm'|ēndriyaiḥ karma|yogam a|saktaḥ sa viśiṣyate.
niyataṃ kuru karma tvam. karma jyāyo hy a|karmaṇaḥ;
śārīra|yātr" āpi ca te na prasidhyed a|karmaṇaḥ.
yajñ'|ārthāt karmaṇo 'nyatra loko 'yaṃ karma|bandhanaḥ;
tad|artham karma, Kaunteya, mukta|saṅgaḥ samācara.
27.10 saha|yajñāḥ prajāḥ sṛṣṭvā pur" ōvāca Prajāpatiḥ:
«anena prasaviṣyadhvam; eṣa vo 'stv iṣṭa|kāma|dhuk.
devān bhāvayat' ānena; te devā bhāvayantu vaḥ.
para|param bhāvayantaḥ śreyaḥ param avāpsyatha.
iṣṭān bhogān hi vo devā dāsyante yajña|bhāvitāḥ.

ÁRJUNA said:

JANÁRDANA, IF YOU think that understanding is more important than action, then why are you urging me to do this dreadful deed, Késhava? You seem to be confounding my understanding with these rather confusing words. Tell me definitively the one way of my getting what is best. 27.1

THE LORD said:

At first I taught a two-fold method in this world, blameless one: the way of knowledge for the followers of Sankhya, and the way of action for the yogis. A man doesn't become free of the bondage of action by not acting; he doesn't attain success by mere renunciation. Indeed, no one ever remains even for a moment without performing actions, for everyone is compelled to act by the modes of nature. 27.5

Whoever sits curbing his powers of action but dwelling in his mind on sense objects is fooling himself and is said to be of false conduct. A man excels instead by curbing his senses with his mind, taking up the way of action, and using his powers of action without attachment, Árjuna. Perform the usual actions, for action is better than inaction; without action, your body can't even be kept alive. This world is bound by all action except sacrificial action; so perform actions for the sake of sacrifice, Kauntéya, free from attachment.

In the beginning Praja-pati created mankind and the sacrifice, and said: "Through this may you prosper; may it be your wish-fulfilling cow. Nourish the gods with it and the gods may nourish you. Nourishing each other, you will attain the highest good; for nourished by sacrifice, the 27.10

tair dattān a|pradāy' āibhyo yo bhuñkte, stena eva saḥ.»

yajña|śiṣṭ' |lāśinaḥ santo mucyante sarva|kilbiṣaiḥ;
bhuñjate te tv aghaṁ pāpā, ye pacanty ātma|kāraṇāt.
annād bhavanti bhūtāni; parjanyaḍ anna|saṁbhavaḥ;
yajñād bhavati parjanyo; yajñaḥ karma|samudbhavaḥ.

27.15 karma brahm' |ōdbhavaṁ viddhi,

brahm' ā|kṣara|samudbhavam.

tasmāt sarva|gataṁ brahma

nityaṁ yajñe pratiṣṭhitam.

evaṁ pravartitaṁ cakraṁ n' ānuvartayat' īha yaḥ,
aghāyur indriy' |ārāmo moghaṁ, Pārtha, sa jīvati.
yas tv ātma|ratir eva syād ātma|triptaṣ ca mānavaḥ,
ātmany eva ca saṁtuṣṭaṣ tasya kāryaṁ na vidyate;
n' āiva tasya kṛten' ārtho, n' ā|kṛten' ēha kaś cana,
na cāsya sarva|bhūteṣu kaś cid artha|vyapāśrayaḥ.
tasmād a|saktaḥ satataṁ kāryaṁ karma samācara.
a|sakto hy ācaran karma param āpnoti pūruṣaḥ.

27.20 karman' āiva hi saṁsiddhim āsthitā Janak' |ādayaḥ;

loka|saṁgraham ev' āpi saṁpaśyan kartum arhasi.

yad yad ācarati śreṣṭhaṣ, tat tad ev' ētaro janaḥ.

sa yat pramāṇaṁ kurute, lokas tad anuvartate.

na me, Pārth', āsti kartavyaṁ triṣu lokeṣu kiṁ cana.

n' ān|avāptam avāptavyaṁ; varta eva ca karmaṇi.

yadi hy ahaṁ na varteyaṁ jātu karmaṇy a|tandritaḥ,
mama vartm' ānuvartante manuṣyāḥ, Pārtha, sarvaśaḥ.
utsīdeyur ime lokā, na kuryāṁ karma ced aham;
saṁkarasya ca kartā syāṁ, upahanyāṁ imāḥ prajāḥ.

gods will supply the enjoyments you desire. Whoever enjoys these gifts but gives nothing in return is just a thief.”

The virtuous, who eat what remains after sacrifice, are absolved of all guilt; but the wicked, who cook for themselves, eat sin. Creatures come from food; food comes from rain; rain comes from sacrifice; and sacrifice comes from action. Know that action comes from *brahman*, and *brahman* comes from the imperishable. So the all-pervading *brahman* is always the basis of sacrifice. 27.15

Whoever fails here to turn the wheel thus set in motion, Partha, is malicious and, indulging his senses, lives in vain. But the man who rejoices only in the self, who finds contentment and satisfaction within himself alone, has no urgent business; he doesn't stand to profit from whatever is done or not done in this world, and nor is he dependent on anyone for anything. So always perform without attachment the deed that is to be done; for it is by performing action without attachment that a man attains the supreme.

You must act looking only to maintain the world, for it was only through deeds that Jánaka and others achieved perfection. Whatever the superior man does, other people simply follow suit. He sets the standard to which the world conforms. For me, Partha, in the three worlds there is nothing whatsoever that has to be done, nor anything unattained but to be attained; but even so I tirelessly engage in action, for were I not to, men would follow my lead in every way, Partha. Were I not to perform actions these worlds would fall into ruin; I would cause confusion* and destroy these creatures. 27.20

27.25 saktāḥ karmaṇy a|vidvāṃso yathā kurvanti, Bhārata,
kuryād vidvāṃs tath” â|saktaś, cikīrṣur loka|saṃgraham.
na buddhi|bhedaṃ janayed al|jñānām karma|saṅginām;
joṣayet sarva|karmāṇi vidvān yuktaḥ samācaran.

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ.
ahañ|kāra|vimūḍh’|ātmā «kart” âham, iti» manyate;
tattva|vit tu, mahā|bāho, guṇa|karma|vibhāgayoḥ
guṇā guṇeṣu vartanta iti matvā na sajjate.
prakṛter guṇa|saṃmūḍhāḥ sajjante guṇa|karmasu;
tān a|kṛtsna|vido mandān kṛtsna|vin na vicālayet.

27.30 mayi sarvāṇi karmāṇi saṃnyasy’ âdhyātma|cetasā,
nirāśīr, nirmamo, bhūtvā yudhyasva vigata|jvaraḥ!
ye me matam idaṃ nityam anuṭiṣṭhanti mānavāḥ
śraddhāvanto, ’n|asūyanto, mucyante te ’pi karmabhiḥ;
ye tv etad abhyasūyanto n’ ânuṭiṣṭhanti me matam,
sarva|jñāna|vimūḍhāṃs tān viddhi naṣṭān a|cetasāḥ.

sadṛśaṃ ceṣṭate svasyāḥ prakṛter jñānavān api.
prakṛtiṃ yānti bhūtāni; nigrahaḥ kiṃ kariṣyati?
indriyasy’ êndriyasy’ ârthe rāga|dveṣau vyavasthitau;
tayor na vaśam āgacchet. tau hy asya paripanthinau.

27.35 śreyān sva|dharmao viguṇaḥ para|dharmāt sv|anuṣṭhitāt.
sva|dharmae nidhanaṃ śreyaḥ; para|dharmao bhay’|āvahaḥ.

As the ignorant act, attached to their actions, so should the wise act, Bhárata, but unattached, intending to maintain the world. The wise man shouldn't cause dissension among the ignorant who are attached to their actions; disciplined in yoga, he should encourage all activities. 27.25

Deeds are everywhere performed by the modes of nature. He who has been deluded by his own ego thinks "I am the doer," but he who truly knows the two divisions*—the division of modes and the division of actions—realizes that the modes are acting upon each other and doesn't become attached, mighty-armed one. Those who are bewildered by nature's modes become attached to the actions of those modes; but the man who has perfect knowledge shouldn't disturb the dimwits who don't.

Fixing your mind on the self, resign all actions to me. Give up your expectations and possessiveness, get rid of your fever, and fight! Faithful and friendly men who always follow this teaching of mine are freed from the bondage of actions; but those who object and don't follow my teaching should be deemed ignorant of all knowledge, mindless, and ruined. 27.30

Even the man of knowledge acts according to his own nature. Creatures follow their natures; what good will suppression do? Passion and aversion lie within the objects of each and every sense; a man shouldn't come under their sway, for they will hinder him. One's own duty, even if done imperfectly, is better than another's, even if done well. The duty of others is fraught with danger; better to die while fulfilling one's own. 27.35

ARJUNA uvāca:

atha kena prayukto 'yaṃ pāpaṃ carati pūruṣaḥ
an|icchann api, Vāṣṇeya, balād iva niyojitaḥ?

ŚRĪ|BHAGAVĀN uvāca:

kāma eṣa, krodha eṣa, rajo|guṇa|samudbhavaḥ,
mah"lāśano, mahā|pāpmā; viddhy enam iha vairiṇam.
dhūmen' āvriyate vahnir, yath" ādarśo malena ca,
yath" ōlben' āvrto garbhas, tathā ten' ēdam āvrtaṃ;
āvrtaṃ jñānam etena jñānino nitya|vairiṇā
kāma|rūpeṇa, Kaunteya, duṣ|pūreṇ' ānalena ca.

27.40 indriyāṇi, mano, buddhir asy' ādhiṣṭhānam ucyate;
etair vimohayaty eṣa jñānam āvrtya dehinam.
tasmāt tvam indriyāṇy ādau niyamyā, Bharata'rṣabha,
pāpmānaṃ prajahi hy enam jñāna|vijñāna|nāśanam.

indriyāṇi parāṇy āhur; indriyebhyaḥ paraṃ manaḥ;
manasas tu parā buddhir; yo buddheḥ paratas tu saḥ.
evaṃ buddheḥ paraṃ buddhvā,

saṃstabhy' ātmānam ātmanā,
jahi śatrum, mahā|bāho,
kāma|rūpaṃ dur|āśadam.

ŚRĪ|BHAGAVĀN uvāca:

28.1 IMAM VIVASVATE yogaṃ proktavān aham a|vyayam;
Vivasvān Manave prāha; Manur Ikṣvākave 'bravīt.
evaṃ paraṃparā|prāptam imaṃ rāja'rṣayo viduḥ;
sa kālen' ēha mahatā yoga naṣṭaḥ, paran|tapa.
sa ev' āyaṃ mayā te 'dya yogaḥ proktaḥ purāṇaḥ,
bhakto 'si me sakhā c' ēti, rahasyaṃ hy etad uttamam.

ÁRJUNA said:

By what, then, is a man driven to do bad things even against his will, as if compelled by force, Varshnéya?

THE LORD said:

It is desire, it is anger, born from the mode of passion, all-devouring and utterly wicked, that should be known as the enemy here. Knowledge is hidden by it just as a fire is hidden by smoke, a mirror by dust, and an embryo by the amniotic sac; knowledge is hidden by the insatiable fire whose form is desire, Kauntéya, the eternal enemy of the wise. It is said to lie in the senses, the mind, and the understanding; through these it obscures knowledge and bewilders the embodied soul. So having first restrained your senses, bull of the Bharatas, you must kill this evil destroyer of knowledge and wisdom. 27.40

They say the senses are supreme; but higher than the senses is the mind, higher than the mind is the understanding, and higher than the understanding is the soul. So know that which is higher than the understanding, steady yourself by means of the self, and slay the formidable foe, mighty-armed one, in the form of desire.

THE LORD said:

I TAUGHT THIS eternal yoga to Vivásvat, Vivásvat taught it to Manu, and Manu taught it to Ikshváku. So the royal sages knew it as passed one to another; but in the long course of time it was lost to the world, enemy-scorcher. Because you are my devotee and friend, today I am teaching you this same ancient yoga, this most secret doctrine. 28.1

ARJUNA uvāca:

a|param bhavato janma. param janma Vivasvataḥ.
katham etad vijānīyāṃ, tvam ādau proktavān iti?

ŚRĪ|BHAGAVĀN uvāca:

28.5 bahūni me vyatītāni janmāni, tava c', Ârjuna.
tāny ahaṃ veda sarvāṇi; na tvaṃ vettha, paran|tapa.
a|jo 'pi sann, a|vyay'|ātmā, bhūtānām īśvaro 'pi san,
prakṛtiṃ svām adhiṣṭhāya saṃbhavāmy ātma|māyayā.
yadā yadā hi dharmasya glānir bhavati, Bhārata,
abhyutthānam a|dharmasya, tad" ātmānam sṛjāmy aham;
paritrāṇāya sādḥūnāṃ, vināśāya ca duṣ|kṛtām,
dharma|saṃsthāpan'|ārthāya saṃbhavāmi yuge yuge.
janma karma ca me divyam evaṃ yo vetti tattvataḥ,
tyaktvā dehaṃ punar|janma n' āiti; mām eti so, 'rjuna.

28.10 vīta|rāga|bhaya|krodhā, man|mayā, mām upāśritāḥ
bahavo jñāna|tapasā pūtā mad|bhāvam āgatāḥ.
ye yathā mām prapadyante, tāṃs tath" āiva bhajāmy aham;
mama vartm' ānuvartante manuṣyāḥ, Pārtha, sarvaśaḥ.

kāṅkṣantaḥ karmaṇāṃ siddhiṃ yajanta iha devatāḥ;
kṣipraṃ hi mānuṣe loke siddhir bhavati karma|jā.
cāturvarṇyaṃ mayā sṛṣṭaṃ guṇa|karma|vibhāgaśaḥ.
tasya kartāram api mām viddhy a|kartāram a|vyayam:
na mām karmāṇi limpanti, na me karma|phale spṛhā;
iti mām yo 'bhijānāti, karmabhir na sa badhyate.

28.15 evaṃ jñātvā kṛtaṃ karma pūrvair api mumukṣubhiḥ,
kuru karm' āiva tasmāt tvaṃ pūrvaiḥ pūrvataraṃ kṛtam.

ÁRJUNA said:

But your birth is recent, and Vivásvat's was long ago. How am I to believe that you taught it in the beginning?

THE LORD said:

I have had many births, Árijuna, and so have you. I know 28.5
them all, scorcher of enemies, but you don't. Despite being
unborn and essentially imperishable, despite being the lord
of all beings, I resort to my phenomenal nature and come
into being through my creative power. I send myself forth
whenever righteousness declines and unrighteousness is on
the rise, Bhárata; age after age I come into being to pro-
tect the virtuous, destroy the wicked, and reestablish right-
eousness. Whoever truly knows my divine birth and deeds
isn't reborn upon leaving the body, Árijuna, but comes to 28.10
me. Many have been rid of passion, fear and anger and, ab-
sorbed in me, have taken refuge in me, purified by the aus-
terity of their knowledge; and these have attained my state
of being. As men approach me, so do I accept them; and
there are always men who follow my path, Partha.

Those who want their actions to succeed here on earth,
sacrifice to the gods; for in the human world ritual acts soon
yield success. The four social classes were created by me,
each with their separate qualities and actions. But despite
my having done this, you should know me as the eternal
non-actor: I am not tainted by actions, for I have no crav-
ing for their fruits; and whoever understands me as such is 28.15
not bound by their actions. Even the ancient seekers of lib-
eration performed their actions in this knowledge; so you

kim karma? kim a|karm'? êti kavayo 'py atra mohitāḥ.
 tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'lśubhāt.
 karmaṇo hy api boddhavyaṃ, boddhavyaṃ ca vikarmaṇaḥ,
 a|karmaṇaś ca boddhavyaṃ. gahanā karmaṇo gatiḥ!
 karmaṇy a|karma yaḥ paśyed, a|karmaṇi ca karma yaḥ,
 sa buddhimān manuṣyeṣu; sa yuktaḥ kṛtsna|karma|kṛt.
 yasya sarve samārambhāḥ kāma|saṃkalpa|varjitāḥ,
 jñān'|āgni|dagdha|karmāṇaṃ tam āhuḥ paṇḍitaṃ budhāḥ.

28.20 tyaktvā karma|phal'|āsaṅgaṃ nitya|tr̥pto, nirāśrayaḥ
 karmaṇy abhipravṛtto 'pi n' āiva kiṃ cit karoti saḥ.
 nirāśīr, yata|citt'|ātmā, tyakta|sarva|parigrahaḥ
 śārīraṃ kevalaṃ karma kurvan n' āpnoti kilbiṣam.
 yadṛcchā|lābha|saṃtuṣṭo, dvandv'|ātīto, vimatsaraḥ,
 samaḥ siddhāv a|siddhau ca, kṛtv' āpi na nibadhyate.

gata|saṅgasya, muktasya, jñān'|āvasthita|cetasah,
 yajñāy' ācarataḥ karma samagraṃ pravilīyate.

brahm'|ārpaṇaṃ brahma|havir

brahm'|āgnau brahmaṇā hutam.

brahm' āiva tena gantavyaṃ

brahma|karma|samādhinā!

28.25 daivam ev' āpare yajñam yoginaḥ paryupāsate;
 brahm'|āgnāv apare yajñam yajñen' āiv' ōpajuhvati;

should do your actions just as the ancients did in former times.

What is action? What is non-action? Even sages are confused about this. I will tell you the truth about action, and when you know it you will be free from harm. You must understand what action is, what wrong action is, and what non-action is. The way of action is mysterious! Of all men, he who sees non-action in action and action in non-action is the one who understands; he is disciplined in yoga while performing all actions. The wise call a man learned when all his undertakings are without desire or private purpose and his actions are burned up in the fire of knowledge. Always content and dependent on none, having given up attachment to the fruit of his action he does nothing at all, even while engaged in action. Without expectations, restrained in himself and in his thoughts, renouncing all possessions and performing actions with his body alone, he incurs no guilt. Satisfied with whatever comes by chance, transcending dualities, free from envy, the same in success and failure, he acts but he is not bound. 28.20

When a man is rid of attachment and freed, when his mind is established in knowledge and he acts only for the sake of sacrifice, then all of his actions melt away. The act of offering is *brahman*, the oblation is *brahman*, and it is poured into the fire of *brahman* by *brahman*. Surely *brahman* is to be attained by the man who restores his actions to *brahman*! Some yogis perform sacrifice for the gods; some offer sacrifice by sacrificing in the fire of *brahman*; some offer hearing and the other senses into the fires of restraint; some offer sound and the other objects of sense into the 28.25

śrotr'ādīn' īndriyāṇy anye saṃyam'āgniṣu juhvati;
śabd'ādīn viṣayān anya indriy'āgniṣu juhvati;
sarvān' īndriya|karmāṇi prāṇa|karmāṇi c' āpare
ātma|saṃyama|yog'āgnau juhvati jñāna|dīpīte;
dravya|yajñās, tapo|yajñā, yoga|yajñās tath" āpare;
sv'ādhyāya|jñāna|yajñās ca yatayaḥ saṃśīta|vratāḥ;
apāne juhvati prāṇam, prāṇe 'pānam tath" āpare,
prāṇ'āpāna|gatī ruddhvā prāṇ'āyāma|parāyaṇāḥ;

28.30 apare niyat'āhārāḥ prāṇān prāṇeṣu juhvati.

sarve 'py ete yajña|vido, yajña|kṣapita|kalmaṣāḥ,
yajña|śiṣṭ'āmṛta|bhujō yānti brahma sanātanam.
n' āyam loko 'sty a|yajñasya; kuto 'nyaḥ, Kuru|sattama?
evaṃ bahu|vidhā yajñā vitatā brahmaṇo mukhe.
karma|jān viddhi tān sarvān. evaṃ jñātvā vimokṣyase.

śreyān dravyamayād yajñāj jñāna|yajñaḥ, paraṇ|tapa;
sarvaṃ karm' ākḥilaṃ, Pārtha, jñāne parisamāpyate.
tad viddhi praṇipātena, paripraśnena, sevayā;
upadekṣyanti te jñānam jñāninas tattva|darśinaḥ,

28.35 yaj jñātvā na punar moham evaṃ yāsyasi, Pāṇḍava,
yena bhūtāny a|śeṣeṇa draṅkṣyasi ātmany atho mayi.
api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ,
sarvaṃ jñāna|plaven' āiva vṛjinaṃ saṃtariṣyasi.
yath" āidhāṃsi samiddho 'gnir bhasmasāt kurute, 'rjuna,
jñān'āgniḥ sarva|karmāṇi bhasmasāt kurute tathā.
na hi jñānena sa|dṛṣaṃ pavitram iha vidyate;
tat svayaṃ yoga|saṃsiddhaḥ kālen' ātmani vindati.

fires of the senses; some offer all the acts of the senses and the vital functions into the knowledge-kindled fire of the yoga of self-restraint; some ascetics of severe vows offer as sacrifice their wealth, or austerities, or yoga, or Vedic study, or knowledge; some, intent upon breath-control, restrain the motions of inhalation and exhalation and offer the out-breath into the in-breath and the in-breath into the out-breath; and some, restricting their taking of food, offer the vital functions into the vital functions. All of these know the meaning of sacrifice and their impurities are removed by means of it. Those who eat the nectar that remains after sacrifice attain the eternal *brahman*. This world isn't for those who don't offer sacrifice, best of Kurus; so how could the next world be? So many forms of sacrifice are spread out across the face of *brahman*. Know that all of them are born of action, and knowing this you will be freed. 28.30

The sacrifice of knowledge is better than any material sacrifice, scorcher of foes, for all actions reach their completion in knowledge, Partha. Learn to know this by obeisance, by questioning, and by service; those who have knowledge, who see the truth, will teach you that knowledge, knowing which you will never fall into such delusion again, Pándava, and through which you will see all beings without exception in yourself and in me. And then even if you are the worst criminal of all, you will cross over all evil by that raft of knowledge. As a fire once lit turns fuel to ashes, Áryuna, so the fire of knowledge turns all actions to ashes. There is no purifier in the world like knowledge; and in time the man who has prepared himself through yoga finds it within himself. 28.35

śraddhāvāl labhate jñānaṃ tat|paraḥ, saṃyat' |ēndriyaḥ,
 jñānaṃ labdhvā parāṃ śāntim a|ciren' ādhigacchati;
 28.40 a|jñāś c' ā|śraddadhānaś ca saṃśay' |ātmā vinaśyati.
 n' āyaṃ loko 'sti, na paro, na sukhaṃ saṃśay' |ātmanaḥ.
 yoga|saṃnyasta|karmāṇaṃ, jñāna|saṃchinna|saṃśayam,
 ātmavantaṃ na karmāṇi nibadhnanti, Dhanañjaya.
 tasmād a|jñāna|saṃbhūtaṃ hṛt|sthaṃ jñān' |āsin" ātmanaḥ
 chittv" āinaṃ saṃśayam yogam ātiṣṭh'; ōttiṣṭha Bhārata!

ARJUNA uvāca:

29.1 SAṂNYĀSAM KARMAṆĀM, Kṛṣṇa, punar yogaṃ ca śaṃsasi.
 yac chreya etayor ekaṃ, tan me brūhi su|nīścitam.

ŚRĪ|BHAGAVĀN uvāca:

saṃnyāsaḥ karma|yogaś ca niḥśreyasa|karāv ubhau;
 tayos tu karma|saṃnyāsāt karma|yogo viśiṣyate.
 jñeyaḥ sa nitya|saṃnyāsī, yo na dveṣṭi na kāṅkṣati;
 nirdvandvo hi, mahā|bāho, sukhaṃ bandhāt pramucyate.
 sāmkhya|yogau pṛthag bālāḥ pravadanti, na paṇḍitāḥ;
 ekam apy āsthitaḥ samyag ubhayor vindate phalam.
 29.5 yat sāmkhyaīḥ prāpyate sthānaṃ, tad yogair api gamyate;
 ekaṃ sāmkhyaṃ ca yogaṃ ca yaḥ paśyati, sa paśyati.
 saṃnyāsaś tu, mahā|bāho, duḥkham āptum a|yogataḥ;
 yoga|yukto munir brahma na|ciren' ādhigacchati.

The man of faith subdues his senses, devotes himself to knowledge, obtains it, and soon attains complete peace; but the ignorant man, faithless or doubting is lost. He who has a doubting soul obtains neither this world, nor the other world, nor happiness, but he who sets his actions aside by means of yoga and cuts away his doubts by means of knowledge is self-possessed; actions do not bind him, Dhananjaya. So cut away with the sword of knowledge this doubt that due to ignorance rests in your heart. Practice yoga and get up, Bhárata! 28.40

ÁRJUNA said:

KRISHNA, YOU PRAISE the renunciation of action and also the practice of yoga. Tell me for sure, which one of these is the best? 29.1

THE LORD said:

Renunciation and the yoga of action both lead to the ultimate state, but of these two the yoga of action is better than the renunciation of action. The man who neither hates nor desires should be known as a constant renouncer; free from dualities, he is easily released from bondage, mighty-armed one.

It is the ignorant, not the wise, who speak of Sankhya and yoga as different things; established in either of them, one gets the fruit of both. The state attained by the followers of Sankhya is also reached by the yogis; whoever sees Sankhya and yoga as one, sees truly. But renunciation is hard to achieve without yoga, mighty-armed one; the sage disciplined in yoga attains *brahman* before long. 29.5

yoga|yukto, viśuddh' |ātmā, vijit' |ātmā, jit' |ēndriyaḥ,
sarva|bhūt' |ātmā|bhūt' |ātmā, kurvann api na lipyate.

«n' āiva kiṃ cit karom', iti»

yukto manyeta tattva|vit;
paśyañ, śṛṇvan, spṛśaṇ, jighraṇn,
aśnan, gacchan, svapañ, śvasan,
pralapan, viśjan, gṛhṇann, unmiṣan, nimiṣann api,
indriyāṇ' indriy' |ārtheṣu vartanta iti dhārayan.

29.10 brahmaṇy ādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ,
lipyate na sa pāpena, padma|patram iv' āmbhasā.
kāyena, manasā, buddhyā, kevalair indriyair api
yoginaḥ karma kurvanti saṅgaṃ tyaktv' ātma|śuddhaye.
yuktaḥ karma|phalaṃ tyaktvā śāntim āpnoti naiṣṭhikīm;
a|yuktaḥ kāma|kāreṇa phale sakto nibadhyate.
sarva|karmāṇi manasā saṃnyasy' āste sukhaṃ vaśī.

na va|dvāre pure dehī n' āiva kurvan na kārayan;
na kartṛtvam na karmāṇi lokasya sṛjati prabhuḥ,
na karma|phala|saṃyogaṃ. svabhāvas tu pravartate.
29.15 n' ādatte kasya cit pāpaṃ, na c' āiva su|kṛtaṃ vibhuḥ.
al|jñānen' āvṛtaṃ jñānaṃ; tena muhyanti jantavaḥ.
jñānena tu tad al|jñānaṃ yeṣāṃ nāśitam ātmanaḥ,
teṣāṃ ādityavaj jñānaṃ prakāśayati tat|param.
tad|buddhayas, tad|ātmānas, tan|niṣṭhās, tat|parāyaṇāḥ
gacchanty a|punar|āvṛttiṃ jñāna|nirdhūta|kalmaṣāḥ.

ⁱ the body

The man disciplined in yoga purifies and conquers himself and overcomes his senses. His self is the self of all beings, and he is not tainted even though he acts. The disciplined man who knows the true reality of things should think “I am doing nothing at all,” remembering that when he sees, hears, touches, smells, eats, walks, sleeps, breathes, talks, excretes, grasps, and opens and closes his eyes, his senses and capacities are just acting upon their objects.

If he acts after giving up attachment and dedicating his actions to *brahman*, a man isn't tainted by evil just as a lotus petal isn't tainted by water. Yogis perform actions with the body, the mind, and the understanding, but with the senses disengaged. They perform actions for the sake of self-purification, having given up their attachments. The disciplined man gives up the fruits of action and attains everlasting peace; but the undisciplined man, attached to the fruits, is bound by the activity of desire. The man who has mastered himself renounces all actions with his mind and sits at ease. 29.10

Within the city of nine gatesⁱ the soul neither acts nor makes anyone act; the lord doesn't bestow upon people any agency or actions, nor even the connection between actions and their fruits. It is inherent nature that initiates action. The all-pervading lord doesn't take on anyone's evil or good deeds. Knowledge is veiled by ignorance, so creatures are deluded; but when their ignorance is destroyed by knowledge of the soul, that knowledge, shining like the sun, reveals the supreme for them. Directed towards it intellectually and personally and making it their ultimate goal and 29.15

vidyā|vinaya|saṃpanne brāhmaṇe, gavi, hastini,
śuni c' āiva, śva|pāke ca paṇḍitāḥ sama|darśinaḥ.
ih' āiva tair jitaḥ sargo, yeṣāṃ sāmye sthitaṃ manah;
nirdoṣaṃ hi samaṃ brahma, tasmād brahmaṇi te sthitāḥ.

29.20 na prahr̥ṣyet priyaṃ prāpya, n' ōdvijet prāpya c' ā|priyam,
sthira|buddhir, a|saṃmūḍho brahma|vid brahmaṇi sthitaḥ.
bāhya|sparśeṣv a|sakt'|ātmā vindaty ātmani yat sukham,
sa brahma|yoga|yukt'|ātmā sukham a|kṣayam aśnute.

ye hi saṃsparśa|jā bhogā duḥkha|yonaya eva, te
ādy|antavantaḥ, Kaunteya; na teṣu ramate budhaḥ.
śakno't' ih' āiva yaḥ soḍhuṃ prāk śarīra|vimokṣaṇāt
kāma|krodh'|ōdbhavaṃ vegaṃ, sa yuktaḥ, sa sukhī naraḥ.
yo 'ntaḥ|sukho, 'ntar'|ārāmas, tath" āntar|jyotir eva yaḥ,
sa yogī brahma|nirvāṇaṃ brahma|bhūto 'dhigacchati.

29.25 labhante brahma|nirvāṇaṃ ṛṣayaḥ kṣīṇa|kalmaṣāḥ,
chinna|dvaidhā, yat'|ātmānaḥ, sarva|bhūta|hite ratāḥ.
kāma|krodha|viyuktānāṃ yatīnāṃ yata|cetasām
abhito brahma|nirvāṇaṃ vartate vedit'|ātmanām.

object of devotion, their defilements are removed by knowledge and they reach the state from which there is no return.

The wise can see the equivalence between a learned and cultured brahmin, a cow, an elephant, a dog, and an eater of dogs; and those whose minds are settled in equanimity overcome rebirth in this very world, for since *brahman* is flawless and the same in all, they are settled in *brahman*. One shouldn't rejoice when coming across something pleasant, nor be dismayed when coming across something unpleasant. The knower of *brahman* isn't deluded; settled in *brahman*, his understanding is steady. Detaching himself from contacts with the external world, he finds joy within himself. Integrating himself with *brahman* through yoga, he achieves imperishable bliss.

29.20

The pleasures that stem from sense-contacts are sure to produce sorrow, for they have beginnings and ends, Kauntéya; a wise man takes no delight in them. If someone is able, even in this life before release from the body, to resist the agitation caused by desire and anger, he is a happy man disciplined in yoga. He who is happy within, takes pleasure within, and is illuminated by the inner light, is a yogi and, having become *brahman*, he attains the nirvana that is *brahman*. The seers, their defilements dissolved, their doubts cut away and their selves restrained, win the nirvana that is *brahman* and rejoice in the welfare of all beings. For those who strive, detached from desire and anger, restrained in mind, and knowing the soul, the nirvana of *brahman* is close by.

29.25

sparśān kṛtvā bahir bāhyāṃś,
 cakṣuś c' āiv' āntare bhruvoḥ,
 prāṇ'āpānau samau kṛtvā
 nās"ābhyantara|cāriṇau,
 yat'ēndriya|mano|buddhir munir mokṣa|parāyaṇaḥ
 vigat'ēcchā|bhaya|krodho yaḥ sadā, mukta eva saḥ.
 bhoktāraṃ yajña|tapasāṃ sarva|loka|mah"ēśvaram
 su|hṛdaṃ sarva|bhūtānāṃ jñātvā mām śāntim ṛcchati.

ŚRĪ|BHAGAVĀN uvāca:

30.1 AN|ĀŚRITAḤ KARMA|phalaṃ kāryaṃ karma karoti yaḥ,
 sa saṃnyāsī ca, yogī ca; na niragnir, na c' ā|kriyaḥ.
 yaṃ «saṃnyāsam iti» prāhur, yogaṃ taṃ viddhi, Pāṇḍava;
 na hy a|saṃnyasta|saṃkalpo yogī bhavati kaś cana.
 āruruḥṣor muner yogaṃ karma kāraṇam ucyate;
 yog'|ārūḍhasya tasy' āiva śamaḥ kāraṇam ucyate.
 yadā hi n' ēndriy'|ārtheṣu, na karmasv anuṣajjate,
 sarva|saṃkalpa|saṃnyāsī, yog'|ārūḍhas tad" ōcyate.

30.5 uddhared ātman" ātmānaṃ, n' ātmānaṃ avasādayet;
 ātm" āiva hy ātmano bandhur, ātm" āiva ripur ātmanaḥ.
 bandhur ātm" ātmanas tasya, yen' ātm" āiv' ātmanā jitaḥ;
 an|ātmanas tu śatrutve vartet' ātm" āiva śatruvat.
 jit'|ātmanaḥ praśāntasya param'|ātmā samāhitaḥ
 śīt'|ōṣṇa|sukha|duḥkheṣu tathā mān'|āpamānayoḥ.
 jñāna|vijñāna|tr̥pt'|ātmā, kūṭa|stho, vijit'|ēndriyaḥ
 yukta ity ucyate yogī sama|loṣṭ'|āśma|kāñcanaḥ.

Shutting out external contacts, fixing his gaze between his eyebrows, and steadying the inhalations and exhalations which pass through his nostrils, the sage, restrained in his senses, mind and understanding, intent on liberation, and free from desire, fear, and anger, is released forever. Having realized that I am the enjoyer of all sacrifices and austerities, the great lord of all worlds, and the friend of all beings, he attains peace.

THE LORD said:

HE WHO, DISENGAGED from its fruits, performs the ac- 30.1
tion that ought to be done, is a renouncer and a yogi; but he who has merely given up the sacred fire and the ritual acts is not. When they say “renunciation,” you should understand it as yoga, Pándava, for no one becomes a yogi without renouncing the intention to achieve a result. For the sage who wishes to ascend to yoga, action is said to be his means; after ascending to yoga, serenity is said to be his means. When he is attached neither to sense objects nor to actions, and when he has renounced all intentions to achieve a result, then he is said to have ascended to yoga.

A man should elevate himself by himself and shouldn't 30.5
degrade himself, for the self is the self's only friend, and the self is the self's only foe. He is his own friend who has conquered himself by himself; but that same self might behave like an enemy hostile to the one bereft of himself. When one has conquered oneself and become serene, one's higher self remains steadfast in cold and heat, in joy and sorrow, and in honor and dishonor. The yogi is said to be content

suhṛn|mitr'|āry|udāsīna|madhyastha|dveṣya|bandhuṣu
sādhuṣv api ca pāpeṣu sama|buddhir viśiṣyate.

30.10 yogī yuñjīta satatam ātmānaṃ rahasi sthitaḥ,
ekākī, yata|citt'|ātmā, nirāśīr, a|parigrahaḥ.
śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ
n' ātyucchritaṃ, n' ātinīcaṃ, cail'|ājina|kuś'|ōttaram;
tatr' āik'|āgraṃ manaḥ kṛtvā yata|citt'|ēndriya|kriyaḥ,
upaviśy' āsane yuñjyād yogam ātma|viśuddhaye.
samaṃ kāya|śīro|grīvaṃ dhārayann a|calaṃ sthiraḥ
saṃprekṣya nāsik'"|āgraṃ svaṃ, diśas c' ān|avalokayan,
praśānt'|ātmā, vigata|bhīr, brahma|cāri|vrate sthitaḥ
manaḥ saṃyamyā, mac|citto, yukta āsīta, mat|paraḥ.

30.15 yuñjann evaṃ sad" ātmānaṃ yogī niyata|mānasaḥ
śāntiṃ nirvāṇa|paramāṃ mat|saṃsthām adhigacchati.

n' ātyaśnatas tu yogo 'sti, na c' āik'|āntam an|āśnataḥ;
na c' ātisvapna|śīlasya, jāgrato n' āiva c', Ārjuna.
yukt'|āhāra|vihārasya, yukta|ceṣṭasya karmasu,
yukta|svapn'|āvabodhasya yogo bhavati duḥkha|hā.

with knowledge and wisdom within himself, aloof and disciplined, his senses conquered, and the same whether faced with clods of earth, stones, or gold. He is distinguished whose mental attitude is the same toward friends, allies, foes, and relatives, towards the indifferent, the impartial, and the hateful, and towards good and evil men alike.

A yogi should discipline himself always, in a solitary place, alone, his mind and self restrained, without expectations or possessions. Setting up in a clean place a solid seat for himself, not too high and not too low, topped with cloth, pelt, or *kusha* grass, he should sit there focusing his mind and subduing his thoughts and sensations, and do yoga for his own purification. Holding his body, head and neck straight, motionless, and steady, gazing at the tip of his nose without looking around, self-composed, rid of worry, firm in the vow of chastity, his mind restrained, his thoughts fixed on me, he should sit there disciplined in yoga, intent on me. And so, always yoking himself, the yogi, his mind in check, attains the peace that ends in nirvana, and abides in me.

Yoga isn't for those who eat too much, nor just for those who don't eat; it isn't for those who tend to sleep too much, Ārjuna, nor for those who stay awake. For him who is moderate in food and sport, disciplined in activities and regulated in sleeping and waking, yoga is the destroyer of suffering.

yadā viniyatam cittam ātmany ev' āvatiṣṭhate
niḥspṛhaḥ sarva|kāmebhyo, yukta ity ucyate tadā.
«yathā dīpo nivāta|stho n' ēṅgate,» s' ōpamā smṛtā
yogino yata|cittasya yuñjato yogam ātmanaḥ;

30.20 yatr' ōparamate cittam niruddham yoga|sevayā,
yatra c' āiv' ātman' ātmānaṁ paśyann ātmani tuṣyati,
sukham ātyantikam yat tad buddhi|grāhyam atīndriyam
vetti yatra, na c' āiv' āyam sthitaś calati tattvataḥ!
yaṁ labdhvā c' āparam lābham manyate n' ādhikam tataḥ,
yasmin sthito na duḥkhena guruṇ' āpi vicālyate,
taṁ vidyād duḥkha|saṁyoga|viyogaṁ yoga|saṁjñitam.
sa niścayena yuktavyo yogo 'nirviṇṇa|cetasā.

saṁkalpa|prabhavān kāmāṁs tyaktvā sarvān a|śeṣataḥ,
manas' āiv' ēndriya|grāmaṁ viniyamya samantataḥ,
30.25 śanaiḥ śanair upamed buddhyā dhṛti|grhītayā;
ātma|saṁstham manaḥ kṛtvā na kiṁ cid api cintayet.
yato yato niścaraṭi manaś cañcalam a|sthiram,
tatas tato niyamy' āitad ātmany eva vaśam nayet.
praśānta|manasaṁ hy enaṁ yoginaṁ sukham uttamam
upaiti śānta|rajasam brahma|bhūtam a|kalmaṣam.

yuñjann evaṁ sad' ātmānaṁ yogi vigata|kalmaṣaḥ
sukhena brahma|saṁsparśam atyantam sukham āśnute.
sarva|bhūta|stham ātmānaṁ, sarva|bhūtāni c' ātmani
īkṣate yoga|yukt' |ātmā, sarvatra sama|darśanaḥ.
30.30 yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati,

When the restrained mind settles down within the self alone, then, free from craving for all objects of desire, one is called a yogi. "Like an unflickering flame in a place without wind" is the known simile for the yogi doing his own yoga, his thoughts in check; and when thought ceases, stopped by the practice of yoga, and when a man, seeing himself by means of himself, is satisfied within himself, and when he knows the boundless bliss beyond the senses and graspable only by the understanding, then he is steady and he really doesn't move! Obtaining this superb prize he realizes there is nothing greater, and he stays in it, unshaken even by the gravest horror. One should know that state, the breaking of the bond with suffering, to be yoga. That yoga is to be practiced with resolution, and with an unwearied mind. 30.20

Abandoning without remainder all desires that arise from intentions to achieve a result, and restraining the entire throng of senses with his mind alone, he should gradually come to rest with his understanding holding firm; his mind fixed within himself, he should think of nothing at all. If anything makes the wavering, unsteady mind wander, he should curb it and draw it back into his own control. The highest bliss comes to the yogi whose mind is serene, whose passions are quietened, and who is an untainted creature of *brahman*. 30.25

Thus constantly disciplining himself the yogi, his taints removed, soon attains boundless bliss, the touch of *brahman*. Coupled with his own yoga he sees himself present in all beings and all beings in himself; he sees the same thing everywhere. When he sees me everywhere and sees everything in me, I am not lost to him, and he is not lost to me. 30.30

tasy' âhaṃ na praṇaśyāmi, sa ca me na praṇaśyati.
sarva|bhūta|sthitam yo mām bhajaty ekatvam āsthitaḥ,
sarvathā vartamāno 'pi sa yogī mayi vartate.
ātm"lāupamyena sarvatra samam paśyati yo, 'rjuna,
sukham vā yadi vā duḥkham, sa yogī paramo mataḥ.

ARJUNA uvāca:

yo 'yam yogas tvayā proktaḥ sāmyena, Madhu|sūdana,
etasy' âhaṃ na paśyāmi cañcalatvāt sthitiṃ sthirām.
cañcalam hi manaḥ, Kṛṣṇa, pramāthi balavad dṛḍham;
tasy' âhaṃ nigrahaṃ manye vāyor iva su|duḥ|karam.

ŚRĪ|BHAGAVĀN uvāca:

30.35 a|saṃśayaṃ, mahā|bāho, mano dur|nigrahaṃ, calam;
abhyāsenā tu, Kaunteya, vairāgyeṇa ca gr̥hyate.
a|saṃyat'|ātmanā yogo duḥ|prāpa, iti me matiḥ;
vaśy'|ātmanā tu yatatā śakyo 'vāptum upāyataḥ.

ARJUNA uvāca:

a|yatiḥ, śraddhay" ōpeto, yogāc calita|mānasah
a|prāpya yoga|saṃsiddhiṃ kām gatiṃ, Kṛṣṇa, gacchati?
kac cin n' ōbhaya|vibhraṣṭas chinn'ābhram iva naśyati
a|pratiṣṭho, mahā|bāho, vimūḍho brahmaṇaḥ pathi?
etan me saṃśayaṃ, Kṛṣṇa, chettum arhasy a|śeṣataḥ;
tvad|anyaḥ saṃśayasy' āsya cchettā na hy upapadyate.

The yogi who is established in unity honors me as I abide in all beings, and lives in me whatever his way of life might be. He who by analogy with his own self sees the same thing everywhere, in joy or in sorrow, is reckoned to be the best yogi.

ÁRJUNA said:

You propose this yoga of impartiality, slayer of Madhu, but I don't see how it would have a firm foundation, for the mind is fickle, turbulent, powerful and stubborn, Krishna; curbing it would be as difficult as curbing the wind, I reckon.

THE LORD said:

The mind undoubtedly is fickle and hard to curb, mighty-armed one; but it can be taken in hand, Kauntéya, through constant practice and through worldly indifference. In my view yoga can't be achieved by a man who hasn't restrained himself; but he who strives with self-control can attain it through proper means. 30.35

ÁRJUNA said:

Krishna, what path is traveled by the man who though faithful is not fully restrained, and whose mind wanders off from yoga before he attains yoga's perfection? Unfounded and deluded on *brahman's* path, doesn't he lose both worlds and perish like a breaking cloud, mighty-armed one? You must dispel this doubt of mine completely, Krishna, for there is no one else who can remove it.

ŚRĪ|BHAGAVĀN uvāca:

- 30.40 Pārtha, n' âiv' êha n' âmutra vināśas tasya vidyate.
na hi kalyāṇa|kṛt kaś cid dur|gatim tāta gacchati.
prāpya puṇya|kṛtā lokān, uṣitvā śāśvatih samāḥ,
śucīnām śrīmatām gehe yoga|bhraṣṭo 'bhijāyate;
atha vā yoginām eva kule bhavati dhīmatām—
etadd hi dur|labhatarām loke janma yad īdṛśam—
tatra taṁ buddhi|saṁyogam labhate paurvadehikam,
yatate ca tato bhūyaḥ saṁsiddhau, Kuru|nandana;
pūrv' |ābhyāsenā ten' âiva hriyate hy a|vaśo 'pi saḥ.
jijñāsur api yogasya śabda|brahm' âtivartate;
30.45 prayatnād yatamānas tu yogī saṁsuddha|kilbiṣaḥ
an|eka|janma|saṁsiddhas tato yāti parām gatim.
tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ,
karmibhyaś c' ādhiko yogi; tasmād yogī bhav', Ārjuna!
yoginām api sarveṣām mad|gaten' ântar|ātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ.

ŚRĪ|BHAGAVĀN uvāca:

- 31.1 MAYY ĀSAKTA|manāḥ, Pārtha,
yogaṁ yuñjan, mad|āśrayaḥ,
a|saṁśayaṁ samagram mām
yathā jñāsyasi, tac chr̥ṇu.
jñānam te 'haṁ sa|vijñānam idaṁ vakṣyāmy a|śeṣataḥ,
yaj jñātvā n' êha bhūyo 'nyaj jñātavyam avaśiṣyate.
manuṣyānām sahasreṣu kaś cid yatati siddhaye;
yatatām api siddhānām kaś cin mām vetti tattvataḥ.

THE LORD said:

He is ruined neither in this world nor in the other; for 30.40
 no one who does good deeds treads the path of misfortune,
 my friend. He who falls from yoga attains the worlds of the
 meritorious, dwells there for countless years, and is then
 born in a house of pure and fortunate folk, or—and this
 kind of rebirth is even rarer in this world—he is born into
 a family of wise yogis, where he is reunited with the under-
 standing he had in his earlier body, and so strives once again
 for perfection, delight of the Kurus; he is carried along by
 his former habits whether he likes it or not. Even someone
 who merely aspires to know yoga, transcends the *brahman*
 of the Vedic word; so the yogi strives with great effort, cleans 30.45
 away his impurities, perfects himself through many births,
 and then reaches his final destination. The yogi surpasses
 the ascetics, and all the men of knowledge, and those who
 perform ritual actions; so become a yogi, Ārjuna! And the
 most accomplished yogi of all, in my view, is the faithful
 one who honors me with his inner self merged in me.

THE LORD said:

NOW HEAR HOW, practicing yoga with your mind fixed 31.1
 on me and with me as your refuge, Partha, you will know
 me completely and without doubt. I will expound this
 knowledge and understanding for you in its entirety, and
 once you know it there will be nothing else in the world left
 to know. Scarcely one man in a thousand strives for perfec-
 tion, and of those who strive successfully, hardly even one
 knows me truly.

bhūmir, āpo, 'nalo, vāyuḥ, khaṃ, mano, buddhir eva ca,
 ahaṅ|kāra—it' iyaṃ me bhinnā prakṛtir aṣṭadhā.

31.5 alpar" ēyaṃ; itas tv anyāṃ prakṛtiṃ viddhi me parāṃ
 jīva|bhūtāṃ, mahā|bāho, yay" ēdaṃ dhāryate jagat.
 etad|yonīni bhūtāni sarvāṇ', ity upadhāraya;
 ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā.
 mattaḥ parataraṃ n' ānyat kiṃ cid asti, Dhanañjaya;
 mayi sarvam idaṃ protaṃ, sūtre maṇi|gaṇā iva.

raso 'ham apsu, Kaunteya, prabh" āsmi śaśi|sūryayoḥ,
 praṇavaḥ sarva|vedeṣu, śabdaḥ khe, pauraṣaṃ nṛṣu;
 puṇyo gandhaḥ pṛthivyāṃ ca, tejaś c' āsmi vibhā|vasau,
 jīvanaṃ sarva|bhūteṣu, tapaś c' āsmi tapasviṣu.

31.10 bījaṃ mām sarva|bhūtānāṃ viddhi, Pārtha, sanātanam.
 buddhir buddhimatām asmi, tejas tejasvinām aham;
 balaṃ balavatām c' āhaṃ kāma|rāga|vivarjitam,
 dharm'|ā|viruddho bhūteṣu kāmo 'smi, Bharata'|rṣabha.
 ye c' āiva sāttvikā bhāvā, rājasās, tāmasās ca ye,
 matta ev' ēti tān viddhi. na tv ahaṃ teṣu; te mayi.

tribhir guṇamayair bhāvair ebhiḥ sarvam idaṃ jagat
 mohitaṃ n' ābhijānāti mām ebhyaḥ param a|vyayam.
 daivī hy eṣā guṇamayī mama māyā dur|atyayā;
 mām eva ye prapadyante, māyām etāṃ taranti te.

31.15 na mām duḥ|kṛtino mūḍhāḥ prapadyante nar'|ādhamāḥ,
 māyay" āpahr̥ta|jñānā, āsuram bhāvam āśritaḥ.

My phenomenal nature is divided into eight: earth, water, fire, air, ether, mind, understanding, and ego. This is my lower nature, mighty-armed one; so know too my other, higher nature, namely the soul, by which this universe is sustained. Understand that all beings originate from my nature; I am the source of the whole universe, and its dissolution too. There is nothing higher than me, Dhanan-jaya; all this is strung on me like sets of pearls on a thread. 31.5

I am the taste within the waters, Kauntéya, the light of the moon and the sun, the syllable “*om*” in all the Vedas, the sound in space, and the virility of men; I am the pure smell of the earth, the radiance of fire, the life in all beings, and the austerity of the ascetics. Know me to be the eternal seed of all beings, Partha, the understanding of the wise, and the splendor of the splendid; of the strong I am strength without passion and desire, and in creatures I am the desire that doesn’t obstruct virtue, bull of the Bharatas. Whatever states of existence there are, derived from *sattva*, *rajas* and *tamas*, know that they arise from me alone. But I am not in them; they are in me. 31.10

The whole universe is deluded by these states made up of the three modes, and so doesn’t recognize me as distinct from them and imperishable. This divine magic power of mine, which consists of the modes, is inscrutable; but those who resort to me alone pass beyond it. Deluded evil-doers, the lowest of men, don’t resort to me, so their knowledge is carried away by my power and they enter the demonic state. 31.15

catur|vidhā bhajante mām janāḥ su|kṛtino, 'rjuna:
 āрто, jijñāsur, arth'ārthī, jñānī ca, Bharata'rṣabha.
 teṣāṃ jñānī nitya|yukta, eka|bhaktir viśiṣyate;
 priyo hi jñānino 'tyartham ahaṃ, sa ca mama priyaḥ.
 udārāḥ sarva ev' āite. jñānī tv ātm" āiva me matam;
 āsthitaḥ sa hi yukt'ātmā mām ev' ān|uttamāṃ gatim.
 bahūnāṃ janmanām ante jñānavān mām prapadyate
 «Vāsudevaḥ sarvam, iti» sa mah"ātmā su|dur|labhaḥ.

31.20 kāmāis tais tair hr̥ta|jñānāḥ prapadyante 'nya|devatāḥ,
 taṃ taṃ niyamam āsthāya, prakṛtyā niyatāḥ svayā.
 yo yo yāṃ yāṃ tanuṃ bhaktaḥ śraddhay" ārcitum icchati,
 tasya tasy' ā|calāṃ śraddhāṃ tām eva vidadhāmy aham.
 sa tayā śraddhayā yuktas tasy' ārāadhanam ihate,
 labhate ca tataḥ kāmān may" āiva vihitān hi tān.
 antavat tu phalaṃ teṣāṃ tad bhavaty alpa|medhasām:
 devān devalyajo yānti, mad|bhaktā yānti mām api.
 a|vyaktaṃ vyaktim āpannam manyante mām a|buddhayaḥ,
 paraṃ bhāvam aljānanto mam' ā|vyayam, an|uttamam.

31.25 n' āhaṃ prakāśaḥ sarvasya yoga|māyā|samāvṛtaḥ;
 mūḍho 'yaṃ n' ābhijānāti loko mām aljam, a|vyayam.

ved' āhaṃ samatītāni, vartamānāni c', Ārjuna,
 bhaviṣyāṇi ca, bhūtāni; mām tu veda na kaś cana.
 icchā|dveṣa|samutthana dvandva|mohena, Bhārata,
 sarva|bhūtāni saṃmohaṃ sarge yānti, paran|tapa.

The good folk who honor me are of four kinds, Ārjuna: the one who is distressed, the one who seeks knowledge, the one with some specific purpose, and the one who knows, bull of the Bharatas. The best of these is the knower, whose discipline is constant and whose dedication exclusive; for I am very dear to the knower, and he is dear to me. All those who honor me are noble, but I consider the knower to be my very self, for he disciplines himself and acknowledges me as the ultimate goal. Only finally after many births does one become a knower and resort to me; the eminent ones who realize that “Vásu-deva is everything” are very rare.

Those who are deprived of knowledge by some desire or 31.20
another resort to other gods and follow various codes of restraint, constrained by their own natures. If any devotee wants to worship any form of divinity with faith, I make that faith steady, and united with it he takes pains to propitiate his divinity and so obtains his objects of desire—which are supplied in fact by me. But men of little wisdom receive limited fruits: worshippers of the gods go to the gods, and those devoted to me come to me. The undiscerning, ignorant of my supreme, imperishable and unsurpassed state, think of me as merely something unmanifest made manifest. Veiled by my power of yoga, I am not revealed to 31.25
all; this deluded world doesn't recognize me as unborn and imperishable.

I know the creatures in the past, the present, and the future, Ārjuna, but no one knows me. All creatures fall into delusion at the start, scorcher of foes, bewildered by the dualities arising from desire and hatred. But those men of meritorious deeds whose vice has come to an end are no

yeṣāṃ tv anta|gatam pāpaṃ janānāṃ puṇya|karmaṇām,
te dvandva|moha|nirmuktā bhajante mām dṛḍha|vratāḥ.
jarā|maraṇa|mokṣāya

mām āśritya yatanti ye,
te brahma tad viduḥ kṛtsnam

adhyātmaṃ, karma c' ākḥilam;

31.30 s' |ādhibhūt' |ādhidaivam mām, s' |ādhi|yajñam ca ye viduḥ,
prayāṇa|kāle 'pi ca mām te vidur yukta|cetasāḥ.

ARJUNA uvāca:

32.1 KIM TAD BRAHMA? kim adhyātmaṃ?

kim karma, puruṣ' |ōttama?

adhi|bhūtaṃ ca kim proktam?

adhi|daivam kim ucyate?

adhi|yajñaḥ katham, ko 'tra dehe 'smin, Madhu|sūdana?

prayāṇa|kāle ca katham jñeyo 'si niyat' |ātmabhiḥ?

ŚRĪ|BHAGAVĀN uvāca:

a|kṣaram brahma paramam;

sva|bhāvo 'dhy|ātmam ucyate.

bhūta|bhāv' |ōdbhava|karo

visargaḥ karma|saṃjñitaḥ.

adhi|bhūtaṃ kṣaro bhāvaḥ; puruṣaś c' ādhi|daivatam;

adhi|yajño 'ham ev' ātra dehe, deha|bhṛtām vara.

32.5 anta|kāle ca mām eva smaran muktavā kalevaram

yaḥ prayāti, sa mad|bhāvaṃ yāti, n' āsty atra saṃśayaḥ.

yaṃ yaṃ v' āpi smaran bhāvaṃ tyajaty ante kalevaram,

taṃ tam ev' āiti, Kaunteya; sadā tad|bhāva|bhāvitāḥ.

tasmāt sarveṣu kāleṣu mām anusmara, yudhya ca!

mayy arpita|mano|buddhir mām ev' āiṣyasy a|saṃśayaḥ.

longer bewildered by the dualities, and, steadfast in their vows, they share in me. Those who resort to me and strive for deliverance from old age and death know the *brahman* in full as it relates to the self, and they know about action in its entirety; and those who know how I relate to the creatures, to the divine, and to sacrifice, also know me at the time of their passing away, their minds disciplined. 31.30

ÁRJUNA said:

WHAT IS THAT *brahman*? How does it relate to the self? Tell me, supreme person, what is action? How is it related to creatures? What does related to the divine mean? Who is it, slayer of Madhu, that is related to the sacrifice here in this body, and how? And how can you be known by the self-restrained in their times of dying? 32.1

THE LORD said:

Brahman is the indestructible, the supreme; as it relates to the self, it is called intrinsic nature. Its creative force, called action, brings beings into existence. As it relates to creatures it is the state of being destructible; as it relates to the divine it is the soul; and as it relates to sacrifice it is I myself here in the body, O best of the embodied. And whoever in his last hour gives up his body and departs with his thoughts on me alone attains my state of being, no doubt about it. He attains whatever state he recalls when finally leaving the body, Kauntéya; that state always comes into being. So remember me at all times, and fight! With your mind and your understanding fixed on me, doubts gone, you will come to me. When one concentrates on the divine supreme person with thoughts that are disciplined by the 32.5

abhyāsa|yoga|yuktena cetasā n' |ānya|gāminā
paramaṃ puruṣaṃ divyaṃ yāti, Pārth', ānucintayan.

kaviṃ purāṇaṃ, anuśāsītāraṃ,
aṇor aṇīyāṃsaṃ anusmared yaḥ,
sarvasya dhātāraṃ a|cintya|rūpaṃ,
āditya|varṇaṃ tamasaḥ parastāt

32.10 prayāṇa|kāle manas" ā|calena,
bhaktyā yukto, yoga|balena c' āiva,
bhruvor madhye prāṇaṃ āveśya samyak,
sa taṃ paraṃ puruṣaṃ upaiti divyaṃ.
yad a|kṣaraṃ veda|vido vadanti,
viśanti yad yatayo vīta|rāgāḥ,
yad icchanto brahma|caryaṃ caranti,
tat te padaṃ saṃgrahaṇa pravakṣye.

sarva|dvārāṇi saṃyamyā, mano hṛdi nirudhya ca,
mūrdhny ādhāy' ātmanaḥ prāṇaṃ āsthito yoga|dhāraṇāṃ,
«om, ity» ek' |ākṣaraṃ brahma vyāharan, mām anusmaran
yaḥ prayāti tyajan dehaṃ, sa yāti paramāṃ gatim.
an|anya|cetāḥ satataṃ yo mām smarati nityaśaḥ,
tasy' āhaṃ su|labhaḥ, Pārtha, nitya|yuktasya yoginaḥ.

32.15 mām upetya punar|janma duḥkh' |ālayam, a|śāsvatam
n' āpnuvanti mah" |ātmānaḥ saṃsiddhiṃ paramāṃ gatāḥ.
ā Brahma|bhuvanāl lokāḥ punar|āvartino, 'rjuna;
mām upetya tu, Kaunteya, punar|janma na vidyate.

sahasra|yuga|paryantam ahar yad brahmaṇo viduḥ,
rātriṃ yuga|sahasr' |āntāṃ, te 'ho|rātra|vido janāḥ.
a|vyaktād vyaktayaḥ sarvāḥ prabhavanty ahar|āgame;
rātry|āgame praliyante tatr' āiv' ā|vyakta|saṃjñake.

practice of yoga and don't stray elsewhere, Partha, one goes to him.

Whoever meditates at the time of their departure on the primordial poet, the governor who arranged it all, who is subtler than subtle, incomprehensible in form, and the color of the sun beyond the darkness, he, his mind unwavering, devoted and disciplined by the power of yoga, concentrates all his vitality between his eyebrows and reaches that divine supreme person. I will tell you briefly about the state that knowers of the Veda call the indestructible; it is this that those who have striven to drive off their passions enter, it is this they desired when they took the path of chastity. 32.10

He attains the highest state who closes all the body's doors, holds the mind within the heart, places the vital breath in the head, and maintaining his yogic concentration leaves the body and passes away while thinking of me and uttering "*om*," the *brahman* in one syllable. I am easily reached, Partha, by the ever-disciplined yogi who remembers me continually, keeping everything else out of his thoughts. And the eminent ones who have reached me aren't subject to rebirth, that fleeting house of pain, for they have gone to the highest perfection. All the worlds up to the realm of Brahma are for those who will return again, Ārjuna; but having reached me, Kauntéya, there is no rebirth. 32.15

Those who know that a day of *brahman* lasts a thousand eons, as does its night, are the ones who really know day and night. At daybreak all manifestations emerge from what is known as the unmanifest, and at nightfall they disappear back into it. This multitude of beings comes into

bhūta|grāmaḥ sa ev' āyaṃ bhūtvā bhūtvā praliyate
rātry|āgame '|vaśaḥ, Pārtha; prabhavaty ahar|āgame.

32.20 paras tasmāt tu bhāvo 'nyo '|vyakto '|vyaktāt sanātanaḥ,
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati.

a|vyakto '|kṣara ity uktas; tam āhuḥ paramāṃ gatim,
yaṃ prāpya na nivartante; tad dhāma paramaṃ mama.
puruṣaḥ sa paraḥ, Pārtha, bhaktyā labhyas tv an|anyayā,
yasy' āntaḥ|sthāni bhūtāni, yena sarvam idaṃ tatam.

yatra kāle tv an|āvṛttim āvṛttim c' āiva yoginaḥ
prayātā yānti, taṃ kālāṃ vakṣyāmi, Bharata'|rṣabha.
agnir, jyotir, ahaḥ, śuklaḥ, ṣaṇ|māsā uttar'|āyaṇam—
tatra prayātā gacchanti brahma brahma|vido janāḥ;

32.25 dhūmo, rātris, tathā kṛṣṇaḥ, ṣaṇ|māsā dakṣiṇ'|āyaṇam—
tatra cāndramasaṃ jyotir yogī prāpya nivartate.

śukla|kṛṣṇe gatī hy ete jagataḥ śāśvate mate:
ekayā yāty an|āvṛttim; anyay" āvartate punaḥ.
n' āite sṛtī, Pārtha, jānan yogī muhyati kaś cana;
tasmāt sarveṣu kāleṣu yoga|yukto bhav', Ārjuna.
vedeṣu, yajñeṣu, tapaḥsu c' āiva,

dāneṣu yat puṇya|phalaṃ pradiṣṭam,
atyeti tat sarvam idaṃ viditvā

yogī, paraṃ sthānam upaiti c' ādyam.

existence again and again; it dissolves at nightfall and re-emerges at break of day, Partha, through no will of its own. And beyond that unmanifest there is another unmanifest state which is eternal and doesn't perish even when all beings perish. 32.20

The highest goal, they say, is the unmanifest that is called indestructible; that is my ultimate domain, and having attained it there is no return. And that supreme person, Partha, within whom all creatures live and by whom all this endures, can be attained through devotion to no other.

Bull of the Bharatas, I will tell you the times when departing yogis do not return, and when they do. The knowers of *brahman* who pass away in times of fire, or daylight, or in the bright fortnight, or in the six months of the sun's northward course, go to *brahman*; but the yogi who departs life in a time of smoke, at night, in the dark fortnight, or in the six months of the sun's southward course reaches the moonlight* and then returns. And these light and dark passages of the world are considered to be for all time: by the one a man goes off, not to return; by the other he comes back again. Knowing these two paths, Árvjuna Partha, no yogi gets it wrong; so be disciplined in yoga at all times. The yogi who knows all this transcends the fruit of merit assigned to the study of the Vedas, to sacrifices, austerities and donations, and attains the supreme primordial state. 32.25

ŚRĪ|BHAGAVĀN uvāca:

33.1 IDAM TU TE guhyatamaṃ pravakṣyāmy an|asūyave
jñānaṃ; vijñāna|sahitaṃ yaj jñātvā mokṣyase ’|śubhāt.
rāja|vidyā rāja|guhyaṃ;

pavitram idam uttamam,
pratyakṣ’|âvagamaṃ, dharmyaṃ,
su|sukhaṃ kartum, a|vyayam.

a|śraddadhānāḥ puruṣā dharmasy’ âsya, paran|tapa,
a|prāpya mām nivartante mṛtyu|saṃsāra|vartmani.

mayā tatam idaṃ sarvaṃ jagad a|vyakta|mūrtinā.
mat|sthāni sarva|bhūtāni, na c’ âhaṃ teṣv avasthitaḥ.

33.5 na ca mat|sthāni bhūtāni; paśya me yogam aiśvaram!
bhūta|bhṛn na ca bhūta|stho mam’ ātmā bhūta|bhāvanaḥ.
yath” ākāśa|sthito nityaṃ vāyuḥ sarvatra|go mahān,
tathā sarvāṇi bhūtāni mat|sthān’ îty upadhāraya.
sarva|bhūtāni, Kaunteya, prakṛtiṃ yānti māmikām
kalpa|kṣaye; punas tāni kalp’|ādau viśrjāmy aham.
prakṛtiṃ svām avaṣṭabhya viśrjāmi punaḥ punaḥ
bhūta|grāmam imaṃ kṛtsnam a|vaśaṃ prakṛter vaśāt.

na ca mām tāni karmāṇi nibadhnanti, Dhanañjaya,
udāsīnavad āsīnam a|saktaṃ teṣu karmasu.

33.10 may” âdhy|akṣeṇa prakṛtiḥ sūyate sa|car’|âcaram;
hetun” ânena, Kaunteya, jagad viparivartate.

THE LORD said:

NOW I WILL tell you, if you don't mind, the most secret knowledge; and when you know and understand it you will be free from harm. This is royal knowledge, a royal secret; it is the best means of purification and it is plainly intelligible, consonant with duty, easily practiced, and imperishable. Men who have no faith in this righteous truth, scorcher of foes, don't reach me but return along the path of rebirth and death. 33.1

This whole universe is spun out by me in my unmanifest form. All creatures dwell in me, but I am not contained by them. And yet creatures don't dwell in me; behold my majestic yoga! My self brings creatures into existence and maintains them, but isn't based on them. You should remember that all creatures are based on me, just as the great wind that goes everywhere is always based on space. All creatures return to my nature at the end of a world cycle, Kauntéya, and at the beginning of the next I emit them again. Without wishing to, time and time again I take hold of my nature and emit this entire multitude of creatures by will of nature. 33.5

But these actions don't bind me, Dhanan-jaya, for I remain unattached and indifferent to them. Under my supervision nature produces the creation with all its moving and unmoving beings; and that is why the world continues, Kauntéya. 33.10

avajānanti mām mūḍhā mānuṣīm tanum āśritam,
 paraṃ bhāvam ajānanto mama bhūta|mah”|ēśvaram.
 mogh’|āśā, mogha|karmāṇo, mogha|jñānā, vicetasah,
 rākṣasīm āsurīm c’ āiva prakṛtiṃ mohinīm śritāḥ;
 mah”|ātmānas tu mām, Pārtha, daivīm prakṛtim āśritāḥ
 bhajanty an|anya|manaso jñātvā bhūt’|ādim a|vyayam.
 satataṃ kīrtayanto mām, yatantaś ca dṛḍha|vratāḥ,
 namasyantaś ca mām bhaktyā nitya|yuktā upāsate.

33.15 jñāna|yajñena c’ āpy anye yajanto mām upāsate
 ekatvena, prthaktvena bahudhā viśvato|mukham.

aham kratur, aham yajñah,
 svadh” āham, aham auśadham,
 mantro ’ham, aham ev’ ājyam,
 aham agnir, aham hutam.
 pit” āham asya jagato, mātā, dhātā, pitāmahaḥ,
 vedyam, pavitram, om|kāra, ṛk, sāma, yajur eva ca,
 gatir, bhartā, prabhuḥ, sākṣī, nivāsaḥ, śaraṇam, su|hṛt,
 prabhavaḥ, pralayaḥ, sthānam, nidhānam, bījam a|vyayam.
 tapāmy aham; aham varṣam nigṛhṇāmy utsṛjāmi ca;
 amṛtaṃ c’ āiva mṛtyuś ca; sad a|sac c’ āham, Arjuna.

33.20 trai|vidyā mām soma|pāḥ pūta|pāpā
 yajñair iṣtvā svar|gatiṃ prārthayante.
 te puṇyam āsādy sur’|êndra|lokaṃ
 āśnanti divyān divi deva|bhogān;
 te taṃ bhuktvā svarga|lokaṃ viśālaṃ
 kṣīṇe puṇye martya|lokaṃ viśanti.

Those who are deluded and ignorant of my supreme state fail to recognize me as the great lord of beings when I assume a human body. Witless, their hopes, actions and knowledge in vain, they have monstrous and demonic nature which leads them to err; but the eminent, Partha, have divine nature and are singlemindedly dedicated to me, knowing that I am the imperishable source of beings. Always praising me and striving with firm vows and continuous yoga, they loyally revere me and treat me with respect. And there are others who sacrifice with the sacrifice of knowledge and in many separate ways honor me and only me, for my face is everywhere. 33.15

I am the ritual, I am the sacrifice, I am the offering to the ancestors, I am the medicinal herbs, I am the formula, I am the clarified butter, I am the fire, I am the oblation. I am the father, mother, arranger and grandfather of this world, the object of knowledge, the purifier, the syllable “*om*,” the “Rig,” “Sama,” and “Yajur” Vedas,* the destination, supporter, master, witness, abode, shelter, friend, origin, dissolution, foundation, repository, and imperishable seed. I produce heat; I hold back the rain and send it forth; I am the deathless and yet I am death; I am the existent and the non-existent, Ārjuna.

Those who know the three Vedas and drink *soma* to purify their sins yearn for the path to heaven and try to get to me by means of sacrifice. They reach the holy world of Indra and enjoy the celestial pleasures of the gods in heaven; but having enjoyed the vast world of heaven, they come back to the world of mortals when their merit runs out. So, by 33.20

evaṃ trayī|dharmam anuprapannā
gat'|āgataṃ kāma|kāmā labhante.

an|anyāś cintayanto mām ye janāḥ paryupāsate,
teṣāṃ nity'|ābhiyuktānāṃ yoga|kṣemaṃ vahāmy aham.
ye 'py anya|devatā bhaktā yajante śraddhay" ānvitāḥ,
te 'pi mām eva, Kaunteya, yajanty a|vidhi|pūrvakam;
aham hi sarva|yajñānāṃ bhoktā ca, prabhur eva ca.
na tu mām abhijānanti tattven', ātaś cyavanti te.

33.25 yānti deva|vratā devān; pitṛn yānti pitṛ|vratāḥ;
bhūtāni yānti bhūt'|êjyā; yānti mad|yājino 'pi mām.

patraṃ puṣpaṃ phalaṃ toyaṃ
yo me bhaktyā prayacchati,
tad ahaṃ bhakty|upahr̥tam
aśnāmi prayat'|ātmanah.

yat karoṣi, yad aśnāsi, yaj juhoṣi, dadāsi yat,
yat tapasyasi, Kaunteya, tat kuruṣva mad|arpaṇam;
śubh'|â|śubha|phalair evaṃ mokṣyase karma|bandhanaiḥ.
saṃnyāsa|yoga|yukt'|ātmā vimukto mām upaiṣyasi.

samo 'haṃ sarva|bhūteṣu; na me dveṣyo 'sti, na priyaḥ;
ye bhajanti tu mām bhaktyā, mayi te, teṣu c' āpy aham.

33.30 api cet su|dur|ācāro bhajate mām an|anya|bhāk,
sādhur eva sa mantavyaḥ; samyag vyavasito hi saḥ;
kṣipraṃ bhavati dharm'|ātmā; śāśvac|chāntiṃ nigacchati.
Kaunteya, pratijānīhi, na me bhaktaḥ praṇaśyati.
mām hi, Pārtha, vyapāśritya ye 'pi syuḥ pāpa|yonayaḥ:
striyo, vaiśyās, tathā śūdrās—te 'pi yānti parām gatim;

following the injunctions of the three Vedas with a desire for pleasures, they get to travel to and fro.

I bestow yoga and security upon the people who are always diligent, attending to me and thinking of no one else. Even those who faithfully sacrifice in reverence to other gods in fact sacrifice to me, Kauntéya, although not in the way I have suggested; for I am the recipient and master of all sacrifices. But they don't know me as I really am, and so they fall from heaven. Those who are dedicated to the gods go to the gods; those who are dedicated to the ancestors go to the ancestors; those who make offerings to the spirits go to the spirits; and those who make offerings to me come to me. 33.25

A leaf, a flower, a fruit, water: I accept whatever devotional offering is made by any devout person, so whatever you do, whatever you eat, or offer, or donate, and whatever penance you perform, do it as an offering to me, Kauntéya, and you will be released from the good and bad consequences, the bonds of action. Self-disciplined by the yoga of renunciation, you will be freed and you will reach me.

I am impartial towards all beings; no one is hateful or precious to me, but those who loyally revere me are in me and I am in them. And if even an utter villain resorts to me and is loyal to no other, he should be deemed a good man, for he has determined the truth; he soon becomes virtuous and attains eternal peace. Understand, Kauntéya, that no one devoted to me comes to grief. Those who have recourse to me reach the highest destination, Partha, even if they are low-born: women, vaishyas, and shudras too; how much more, then, pious brahmins and devoted royal sages! 33.30

kiṃ punar brāhmaṇāḥ puṇyā, bhaktā rāja'rṣayas tathā!
a|nityam, a|sukhaṃ lokam imaṃ prāpya bhajasva mām;
maṇ|maṇā bhava, mad|bhakto, mad|yājī, mām namas|kuru;
mām ev' āiṣyasi yuktva" āivam ātmānaṃ mat|parāyaṇaḥ.

ŚRĪ|BHAGAVĀN uvāca:

34.1 BHŪYA EVA, mahā|bāho, śṛṇu me paramaṃ vacaḥ,
yat te 'haṃ prīyamāṇāya vakṣyāmi hita|kāmyayā.
na me viduḥ sura|gaṇāḥ prabhavaṃ, na maha"rṣayaḥ;
aham ādir hi devānāṃ maha"rṣīṇāṃ ca sarvaśaḥ.
yo mām a|jam an|ādiṃ ca vetti loka|mah"|ēśvaram,
a|saṃmūḍhaḥ sa martyeṣu sarva|pāpaiḥ pramucyate.

buddhir, jñānam, a|saṃmohaḥ,
kṣamā, satyaṃ, damaḥ, śamaḥ,
sukhaṃ, duḥkhaṃ, bhavo, 'l|bhāvo,
bhayaṃ c', ā|bhayaṃ eva ca,

34.5 a|himsā, samatā, tuṣṭis, tapo, dānaṃ, yaśo, 'l|yaśaḥ:
bhavanti bhāvā bhūtānāṃ matta eva pṛthag|vidhāḥ.
maha"rṣayaḥ sapta pūrve, catvāro Manavas tathā
mad|bhāvā mānasā jātā; yeṣāṃ loka imāḥ prajāḥ.
etāṃ vibhūtiṃ yogaṃ ca mama yo vetti tattvataḥ,
so 'vikampena yogena yujyate, n' ātra saṃśayaḥ.

ahaṃ sarvasya prabhavo, mattaḥ sarvaṃ pravartate,
iti matvā bhajante mām budhā bhāva|samanvitāḥ.
ma|cittā, mad|gata|prāṇā, bodhayantaḥ para|param,
kathayantaś ca mām nityaṃ tuṣyanti ca ramanti ca.

34.10 teṣāṃ satata|yuktānāṃ bhajatāṃ prīti|pūrvakam
dadāmi buddhi|yogaṃ taṃ, yena mām upayānti te.

Having come into this transient and unhappy world, devote yourself to me; be loyal to me with your mind, sacrifice and pay homage to me, and in this way you will discipline yourself and, fully intent on me, you will come to me.

THE LORD said:

LISTEN AGAIN, mighty-armed one, to my supreme speech, 34.1
which I will make for you since you seem to like it, and because I want to do you good. Neither the assembly of the gods nor the great sages know my origin, for I am the source of all the gods and great sages. Whoever knows me as unborn, beginningless, and the mighty lord of the worlds, is rid of delusion and freed from all evils while yet mortal.

Understanding, knowledge, lack of delusion, patience, truthfulness, self-control, serenity, joy and sorrow, coming into being and passing away again, fear and fearlessness, non-violence, equanimity, contentment, austerity, generosity, 34.5
fame and infamy: the diverse conditions of creatures arise from me alone. First the seven great Rishis and the four Manus* came from me, born of my mind; then these creatures came into the world from them. He who truly knows this power and yoga of mine is yoked to unwavering yoga, no doubt about it.

The wise, knowing that I am the origin of all and that everything comes from me, are filled with truth and share in me. Thinking on me, their lives given over to me, sharing insights with each other and always talking about me, they are contented and happy. To those constant yogis who 34.10
joyfully serve me I grant the yoga of understanding through which they come to me. While remaining in my own true

teṣāṃ ev' ānukamp'ārtham aham aljñāna|jaṃ tamaḥ
nāśayāmy ātma|bhāva|stho jñāna|dīpena bhāsvatā.

ARJUNA uvāca:

paraṃ brahma, paraṃ dhāma,
pavitraṃ paramaṃ bhavān.
puruṣaṃ śāśvataṃ, divyam,
ādi|devam, aljaṃ, vibhum
āhus tvāṃ ṛṣayaḥ sarve, deva'|ṛṣir Nāradas tathā,
Asito Devalo, Vyāsaḥ, svayaṃ c' āiva bravīṣi me.
sarvam etad ṛtaṃ manye yan mām vadasi, Keśava.
na hi te, bhagavan, vyaktiṃ vidur devā, na dānavāḥ.

34.15 svayaṃ ev' ātman" ātmānaṃ vettha tvaṃ, puruṣ'ōttama,
bhūta|bhāvana, bhūt'|ēśa, deva|deva, jagat|pate.
vaktum arhasy a|śeṣeṇa divyā hy ātma|vibhūtayaḥ,
yābhir vibhūtibhir lokān imāṃs tvaṃ vyāpya tiṣṭhasi.
kathaṃ vidyāṃ ahaṃ, yogiṃs, tvāṃ sadā paricintayan?
keṣu keṣu ca bhāveṣu cintyo 'si, bhagavan, mayā?
vistareṇ' ātmano yogaṃ vibhūtiṃ ca, Janārdana,
bhūyaḥ kathaya. tṛptir hi śṛṇvato n' āsti me 'mṛtam.

ŚRĪ|BHAGAVĀN uvāca:

hanta, te kathayiṣyāmi divyā hy ātma|vibhūtayaḥ.
prādhānyataḥ, Kuru|śreṣṭha, n' āsty anto vistarasya me.

34.20 aham ātmā, Guḍākeśa, sarva|bhūt'|āśaya|sthitāḥ.
aham ādiś ca, madhyaṃ ca, bhūtānām anta eva ca.
Ādityānām ahaṃ Viṣṇur, jyotiṣāṃ ravir aṃśumān,
Marīcir Marutām asmi, nakṣatrāṇām ahaṃ śāśi.

state I dispel the darkness born of ignorance with the shining lamp of knowledge, out of compassion for them alone.

ÁRJUNA said:

You, sir, are the supreme *brahman*, the highest abode, and the best purifier. All the sages and the divine sage Nárada and also Ásita Dévala and Vyasa say, and even you yourself have told me, that you are the eternal divine person, the primordial god, the unborn, the all-pervading. I believe that everything you have told me is the truth, Késhava. Neither the gods nor the *dánavas* know this manifestation of yours, lord. You know your own self through yourself alone, O supreme person, maker of creatures, lord of creatures, god of gods, master of the universe. You must tell me of all your divine self-manifestations without exception, by which you pervade and are present in these worlds. Ever thinking of you, how shall I know you, yogi? In what objects should I meditate on you, lord? Tell me more, with particulars, about your yoga and manifestation, Janárdana, for when hearing the nectar of the deathless I am never satisfied. 34.15

THE LORD said:

Well then, I will tell you about my divine manifestations, just the main ones, best of the Kurus, for there is no end to my full particulars.

I am the soul, Guda·kesha, that sits in the heart of all creatures. I am the beginning, the middle, and the end of creatures. Of the sons of Áditi I am Vishnu, of lights I am the radiant sun, of the stormy Maruts Maríchi, of constellations the moon. Of the Vedas I am the Sama Veda, of 34.20

vedānām Sāma|vedo 'smi, devānām asmi Vāsavaḥ,
indriyāṇām manaś c' āsmi, bhūtānām asmi cetanā.
Rudrāṇām Śaṅkaraś c' āsmi, vitt'|ēśo yakṣa|rakṣasām,
Vasūnām Pāvakaś c' āsmi, Meruḥ śikhariṇām aham.
purodhasām ca mukhyaṃ mām viddhi, Pārtha, Bṛhaspatim;
senā|nīnām aham Skandaḥ, sarasām asmi sāgaraḥ.

34.25 maha"rṣiṇām Bhṛgur aham, girām asmy ekam a|kṣaram,
yajñānām japa|yajño 'smi, sthāvarāṇām Himālayaḥ.

asvatthaḥ sarva|vṛkṣāṇām, deva|rṣiṇām ca Nāradaḥ,
gandharvāṇām Citrarathaḥ, siddhānām Kapilo munīḥ.
Uccaiḥśravasam asvānām viddhi mām amṛt'|odbhavam;
Airāvataṃ gaj'|ēndrāṇām, narāṇām ca nar'|ādhipam.
āyudhānām aham vajraṃ, dhenūnām asmi kāmā|dhuk,
prajanaś c' āsmi Kandarpaḥ, sarpāṇām asmi Vāsukiḥ.
Anantaś c' āsmi nāgānām, Varuṇo yādasām aham,
pitṛṇām Aryamā c' āsmi, Yamaḥ saṃyamataṃ aham.

34.30 Prahlādaś c' āsmi Daityānām, Kālāḥ kalayatām aham,
mṛgāṇām ca mṛg'|ēndro 'haṃ, Vainateyaś ca pakṣiṇām.

pavanaḥ pavatām asmi, Rāmaḥ śastra|bhṛtām aham,
jhaṣāṇām makaraś c' āsmi, srotasām asmi Jāhnavī.
sargāṇām ādir, antaś ca, madhyaṃ c' āiv' āham, Arjuna;
adhyātma|vidyā vidyānām, vādaḥ pravadatām aham.
akṣarāṇām a|kāro 'smi, dvandvaḥ sāmāsikasya ca.
aham ev' ā|kṣayaḥ Kālo, dhāt' āhaṃ viśvato|mukhaḥ.
mr̥tyuḥ sarva|haraś c' āham, udbhavaś ca bhaviṣyatām.
kīrtiḥ, śrīr, vāk ca nārīṇām, smṛtir, medhā, dhṛtiḥ, kṣamā;

the gods Indra, of the senses the mind, and of creatures the good sense. Of the Rudras I am Shiva, of *yakshas* and *rákshasas* the lord of wealth, of the Vasus shining Agni, and of mountains I am Meru. Of court priests, Partha, know me as Brihas-pati, the foremost; of army commanders I am Skanda, of lakes I am the sea. Of the great sages I am 34.25
Bhrigu, of utterances the single imperishable syllable, of sacrifices the offering of muttered prayer, of stationary ones the Himálaya.

Of all trees I am the sacred fig tree,* of the divine sages Nárada, of the *gandhárvas* Chitra-ratha, of the *siddhas* the sage Kápila. Of horses know me as Uchchaih-shravas, born from the nectar of immortality; of great elephants I am Airávata, of men the king. Of weapons I am the thunderbolt, of cows the one that grants wishes, of those who procreate I am the god of love, of serpents I am Vāsuki. Of snakes I am Anánta, of sea creatures Váruna, of the ancestors I am Áryaman, of those who subdue I am Yama. Of 34.30
the *daityas* I am Prahláda, of reckoners Time, of beasts their king, of birds the son of Vínata.

Of purifiers I am the wind, of weapon-wielders Rama, of fishes I am the shark, of rivers the Ganges. I am the beginning, the end, and also the middle of the creations, Áryuna; of sciences I am the science of self, of speakers I am the speech. Of syllables I am “a,” and of compounds the aggregate. I myself am indestructible Time, I am the arranger facing everywhere. And I am death that takes everyone, and the source of what is yet to come. Of women I am the glory, fortune, speech, memory, wisdom, constancy and patience;

34.35 bṛhatsāma tathā sāmnam, Gāyatrī chandasām aham,
māsānam Mārṅgāsīrṣo 'ham, ṛtūnam kusum'ākaraḥ.
dyūtaṁ chalayatām asmi, tejas tejasvinām aham;
jaya 'smi, vyavasāyo 'smi, sattvaṁ sattvavatām aham.

Vṛṣṇīnam Vāsudevo 'smi, Pāṇḍavānam Dhanañjayaḥ,
munīnam apy ahaṁ Vyāsaḥ, kavīnam Uśanā kaviḥ.
daṇḍo damayatām asmi, nītir asmi jigīṣatām;
maunaṁ c' āiv' āsmi guhyānam, jñānam jñānavatām aham.
yac c' āpi sarva|bhūtānam bjaṁ, tad aham, Arjuna;
na tad asti vinā yat syān mayā bhūtaṁ car'|ā|caram.

34.40 n' ānto 'sti mama divyānam vibhūtīnam, paran|tapa.
eṣa t' ūddeśataḥ prokto vibhūter vistaro mayā.
yad yad vibhūtimat sattvaṁ, śrīmad, ūrjitam eva vā,
tat tad ev' āvagaccha tvam mama tejo|'mśa|saṁbhavam.
atha vā bahun' āitena kiṁ jñātena tav', Ārjuna?
viṣṭabhy' āham idaṁ kṛtsnam ek'|ā'mśena sthito jagat!

ARJUNA uvāca:

35.1 MAD|ANUGRAHĀYA paramaṁ
guhyam adhyātma|saṁjñitam
yat tvay" ōktaṁ vacas, tena
moho 'yaṁ vigato mama.
bhav'|āpyayau hi bhūtānam śrutau vistaraśo mayā
tvattaḥ, kamala|patr'|ākṣa, mātmyam api c' ā|vyayam.
evam etad yath" āttha tvam ātmānam, param'|ēśvara;
draṣṭum icchāmi te rūpam aiśvaram, puruṣ'|ōttama.
manyase yadi tac chakyaṁ mayā draṣṭum iti, prabho
yog'|ēśvara, tato me tvam darśay' ātmānam a|vyayam.

I am also of chants the great chant, of meters the Gayátri, 34.35
 of months Marga-shirsha, of seasons the blossoming spring.
 Of deceivers I am gambling, I am the splendor of the splen-
 did; I am victory, I am resolve, I am the purity of the pure.

Of the Vrishnis I am Vásu-deva, of the Pándavas Dhanan-
 jaya, of the sages I am Vyasa, of the poets Úshanas. I am the
 rod of those who tame, and the tactics of those who would
 win; I am the silence of secrets, the knowledge of those who
 know. I am whatever as the seed of all creatures, Árjuna; no
 creature, moving or unmoving, can exist without me.

There is no end to my divine manifestations, scorcher of 34.40
 foes. Though I have mentioned this many of them as exam-
 ples, you should know that whatever being has splendor,
 glory or might is made from a spark of my brilliance. But
 what use is all this knowledge to you, Árjuna? I support this
 whole universe with one part of myself, and here I am!

ÁRJUNA said:

YOU HAVE MADE this speech about the most profound 35.1
 mystery of the self as a favor for me, and it has dispelled my
 confusion. I have heard from you at length, lotus-eyed one,
 about the origination and dissolution of creatures, and your
 imperishable greatness. You are just as you have described
 yourself, great lord; but I wish to see your majestic form,
 supreme person. Master, if you think I will be able to see it,
 then show me your imperishable self, lord of yoga.

ŚRĪ|BHAGAVĀN uvāca:

35.5 paśya me Pārtha rūpāṇi śataśo 'tha sahasraśaḥ:
nānā|vidhāni, divyāni, nānā|varṇ'|ākṛtīni ca.
paśy' Ādityān, Vasūn, Rudrān, Āsvinau, Marutas tathā.
bahūny a|dr̥ṣṭa|pūrvāṇi paśy' āścaryāṇi, Bhārata!
ih' āika|sthaṁ jagat kṛtsnaṁ paśy' ādya sa|car'|ā|caram
mama dehe, Guḍākeśa, yac c' ānyad draṣṭum icchasi.
na tu mām śakyase draṣṭum anen' āiva sva|cakṣuṣā;
divyaṁ dadāmi te cakṣuḥ. paśya me yogam aiśvaram!

SAÑJAYA uvāca:

evam uktvā tato, rājan, mahā|yog'|ēśvaro Hariḥ
darśayām āsa Pārthāya paramaṁ rūpam aiśvaram.
35.10 an|eka|vaktra|nayanam, an|ek'|ādbhuta|darśanam,
an|eka|divy'|ābharaṇaṁ, divy'|ān|ek'|ōdyat'|āyudham,
divya|māly'|āmbara|dharaṁ, divya|gandh'|ānulepanam,
sarv'|āścaryamayam devam an|antaṁ, viśvato|mukham.
divi sūrya|sahasrasya bhaved yuga|pad utthitā
yadi bhāḥ, sadṛśī sā syād bhāsaḥ tasya mah'|ātmanaḥ.
tatr' āika|sthaṁ jagat kṛtsnaṁ pravibhaktam an|ekadhā
apaśyad deva|devasya śarīre Pāṇḍavas tadā;
tataḥ sa vismay'|āviṣṭo hṛṣṭa|romā Dhanañjayaḥ
praṇamya śirasā devam kṛt'|āñjalir abhāṣata.

THE LORD said:

Behold my forms, then, Partha, in their hundreds and thousands: diverse, divine, and of many colors and shapes. Behold the Adítayas, the Vasus, the Rudras, the Ashvins, and the Maruts. Witness many wonders never seen before, Bhá-rata! See here and now the whole universe with its mobile and immobile aspects concentrated within my body, Guda-kesha, and whatever else you want to see; but since you won't be able to see me with your own eyesight, I will give you divine sight. Behold my majestic yoga! 35.5

SÁNJAYA said:

Saying this, O king, Hari the great lord of yoga showed the Partha his supreme, majestic form. With many mouths and eyes and numerous wonderful aspects, with multiple divine ornaments and raised divine weapons, it bore celestial garlands and robes and was anointed with divine perfumes, composed of all marvels, godly, infinite, and facing all directions. If the light of a thousand suns rising at once were to appear in the sky, it might resemble the splendor of that great soul. The Pándava Dhanan·jaya saw the entire universe with its various divisions concentrated there in the body of the god of gods; filled with amazement, his hair standing on end, he joined his hands in reverence, bowed his head to the god, and spoke. 35.10

ARJUNA uvāca:

- 35.15 paśyāmi devāṃs tava, deva, dehe
 sarvāṃs, tathā bhūta|viśeṣa|saṃghān:
 Brahmāṇam īsaṃ kamal'|āsana|sthām,
 ṛṣiṃś ca sarvān, uragāṃś ca divyān.
 an|eka|bāh'|ūdara|vaktra|netraṃ
 paśyāmi tvā sarvato 'n|anta|rūpam.
 n' āntaṃ, na madhyaṃ, na punas tav' ādim
 paśyāmi, viśv'|ēśvara viśva|rūpa!
 kirīṭinaṃ, gadināṃ, cakriṇaṃ ca,
 tejo|rāṣiṃ sarvato dīptimantam
 paśyāmi tvāṃ dur|nirīkṣyaṃ samantād
 dīpt'|āna'|ārka|dyutim a|prameyam.
 tvam a|kṣaraṃ, paramaṃ, veditavyaṃ,
 tvam asya viśvasya paraṃ nidhānam;
 tvam a|vyayaḥ śāśvata|dharma|goptā,
 sanātanas tvam puruṣo mato me.
 an|ādi|madhy'|āntam, an|anta|vīryam,
 an|anta|bāhum, śaśi|sūrya|netraṃ
 paśyāmi tvāṃ dīpta|hut'|āśa|vaktraṃ,
 sva|tejasā viśvam idaṃ tapantam.
 35.20 dyāvā|pṛthivyor idam antaraṃ hi
 vyāptaṃ tvay" āikena, diśaś ca sarvāḥ.
 drṣtv" ādbhutaṃ rūpam ugraṃ tav' êdaṃ
 loka|trayaṃ pravyathitaṃ, mah"|ātman.

ÁRJUNA said:

I see all the gods in your body, O god, and hosts of different kinds of beings: Lord Brahma on his lotus seat, and all the sages and celestial serpents. I see you on all sides, infinite in form, with countless arms, bellies, mouths and eyes. I can't see your end, your middle, or even your beginning, O lord of all of every form! I see you with your diadem, mace and discus, a mass of splendor, bright all over and hard to look at, shining on all sides with the brilliance of fire and the sun, unfathomable. 35.15

You should be known as the imperishable supreme, the ultimate repository of the universe; I believe you to be the eternal person, the changeless protector of constant virtue. I see you without beginning, middle, or end, of infinite might and countless arms, with moon and sun for your eyes and blazing fire for your mouth, scorching the universe with your own splendor. The space between heaven and earth is filled with only you, as are all directions. Seeing this marvelous and terrifying form of yours, great soul, the three worlds tremble. 35.20

amī hi tvā sura|saṃghā viśanti:

ke cid bhītāḥ prāñjalayo grṇanti;

sv|ast' īty uktvā maha"rṣi|siddha|saṃghāḥ

stuvanti tvāṃ stutibhiḥ puṣkalābhiḥ;

Rudr'|Ādityā, Vasavo, ye ca Sādhyā,

Viśve, 'śvinau, Marutaś c', ōṣma|pās ca,

gandharva|yakṣ'|āsurasiddha|saṃghā

vīkṣante tvā vismitās c' āiva sarve.

rūpaṃ mahat te bahu|vaktra|netraṃ,

mahā|bāho, bahu|bāh'|ūru|pādam,

bah'|ūdaraṃ, bahu|daṃṣṭrā|karālaṃ

dr̥ṣṭvā lokāḥ pravyathitās, tath" āham!

nabhaḥ|spr̥ṣaṃ, dīptam, an|eka|varṇaṃ,

vyātt'|ānanaṃ, dīpta|viśāla|netraṃ,

dr̥ṣṭvā hi tvāṃ pravyathit'|āntar|ātmā

dhr̥tiṃ na vindāmi śamaṃ ca, Viṣṇo.

35.25 daṃṣṭrā|karālāni ca te mukhāni

dr̥ṣṭv" āiva kāl'|ānala|saṃnibhāni

diśo na jāne na labhe ca śarma;

prasīda, dev'|ēśa jagan|nivāsa!

Those hosts of gods come up to you: some are afraid and call out, hands held open; companies of great *rishis* and *siddhas* greet you and praise you with rich eulogies; and all the Rudras, the Adítayas, the Vasus, the Sadhyas, the Vishva gods, the Ashvins, the Maruts, the steam-drinking ancestors, and throngs of *gandhárvas*, *yakshas*, *ásuras* and *siddhas* all gaze at you in wonder.

Seeing your great form, mighty-armed one, with its multiple mouths, eyes, arms, thighs, feet, bellies and dreadful fangs, the worlds shudder, and I do too! Seeing you touching the sky, ablaze, multicolored, with gaping mouths and big shining eyes, I am shaken to the core, panicky and perturbed, Vishnu. I look at your mouths like the fire of time 35.25 with their terrible teeth and I feel giddy and vulnerable; be gracious, lord of gods, refuge of the universe!

And all those sons of Dhrita-rashtra, and the armies of kings, and Bhishma, and Drona, and that son of a *suta* and all our best warriors rush into your terrifying mouths with their horrible fangs; I can see some stuck between your teeth

amī ca tvām Dhṛtarāṣṭrasya putrāḥ
sarve sah' āiv' āvani|pāla|saṃghaiḥ,
Bhīṣmo, Droṇaḥ, sūta|putras tath" āsau
sah' āsmadīyair api yodha|mukhyaiḥ
vaktrāṇi te tvaramāṇā viśanti
daṃṣṭrā|karālāni, bhayānakāni;
ke cid vilagnā daśan'āntareṣu
saṃdrśyante cūrṇitair uttam'|āṅgaiḥ.
yathā nadīnām bahavo 'mbu|vegāḥ
samudram ev' ābhimukhā dravanti,
tathā tav' āmī nara|loka|vīrā
viśanti vaktrāṇy abhivijvalanti;
yathā pradīptaṃ jvalanaṃ pataṇ|gā
viśanti nāśāya saṃṛddha|vegāḥ,
tath" āiva nāśāya viśanti lokās
tav' āpi vaktrāṇi saṃṛddha|vegāḥ.

35.30 lelihyase grasamāṇaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ.
tejobhir āpūrya jagat samagraṃ
bhāsas tav' ōgrāḥ pratapanti, Viṣṇo!
ākhyāhi me, ko bhavān ugra|rūpo?
namo 'stu te, deva|vara; prasīda!
vijñātum icchāmi bhavantam ādyaṃ,
na hi prajānāmi tava pravṛttim.

ŚRĪ|BHAGAVĀN uvāca:

Kālo 'smi loka|kṣaya|kṛt, pravṛddho,
lokān samāhartum iha pravṛttaḥ.
ṛte 'pi tvā na bhaviṣyanti sarve,
ye 'vasthitāḥ pratyānīkeṣu yodhāḥ.

with their heads smashed. These heroes of the world of men pile into your blazing mouths like the many rivers running into the sea; as moths rush to their deaths in a burning flame, so these men accelerate into your mouths to meet their doom.

You lick and lick everywhere with your blazing mouths, 35.30
devouring all peoples, all worlds. Your savage rays fill the whole universe with brilliance and burn it up, Vishnu! Tell me who are you, my lord, with your horrifying form? Homage to you, best of gods; have mercy! I want to understand his lordship, the primordial one, for I don't know what you are up to.

THE LORD said:

I am Time, the world destroyer, ripened, and here I am busy crushing the worlds. Even without you, all the warriors drawn up in the opposing ranks will cease to exist. So get up and win your fame! Conquer your enemies and enjoy the full sovereignty. I have myself long since doomed them to perish; you just be the instrument, left-handed

tasmāt tvam uttiṣṭha, yaśo labhasva!
 jītvā śatrūn bhuñkṣva rājyaṃ samṛddham.
 may" āiv' āite nihataḥ pūrvam eva;
 nimitta|mātraṃ bhava, Savyasācin.
 Droṇaṃ ca, Bhīṣmaṃ ca, Jayadrathaṃ ca,
 Karṇaṃ, tath" ānyān api yodha|vīrān:
 mayā hatāms tvam jahi. mā vyathiṣṭhā!
 yudhyasva! jet" āsi raṇe sapatnān.

SAÑJAYA uvāca:

35.35 etac chrutvā vacanaṃ Keśavasya
 kṛt'|āñjalir vepamānaḥ Kirītī
 namaḥ|kṛtvā bhūya ev' āha Kṛṣṇaṃ
 sa|gadgadaṃ bhīta|bhītaḥ, praṇamya.

ARJUNA uvāca:

sthāne, Hṛṣīkeśa, tava prakīrtyā
 jagat prahr̥ṣyaty anurajyate ca.
 rakṣāṃsi bhītāni diśo dravanti,
 sarve namasyanti ca siddha|saṃghāḥ.
 kasmāc ca te na nameran, mah"ātman,
 garīyase brahmaṇo 'py ādi|kartre?
 an|anta, dev'|ēśa, jagan|nivāsa,
 tvam a|kṣaraṃ, sad, a|sat, tat|paraṃ yat.
 tvam ādi|devaḥ, puruṣaḥ purāṇas;
 tvam asya viśvasya paraṃ nidhānam.
 vett" āsi, vedyam ca, paraṃ ca dhāma.
 tvayā tataṃ viśvam, an|anta|rūpa!
 Vāyur, Yamo, 'gnir, Varuṇaḥ, śās"|āṅkaḥ,
 Prajāpatī tvam prapitāmahaś ca.
 namo namaḥ te 'stu sahasra|kṛtvaḥ,

archer. Drona, and Bhishma, and Jayad-ratha, and Karna, and other heroic warriors too: kill them, for I have already slain them. Don't hesitate! Fight! You will conquer your rivals in the battle.

SÁNJAYA said:

Hearing these words of Késhava's, diadem-adorned Á-35.35
juna, trembling, joined his palms in reverence, bowed down, and stammering with fear paid homage to Krishna again and again.

ÁRJUNA said:

Hrishi-kesha, the universe is right to rejoice and take delight in celebrating you. Terrified *rákshasas* flee in all directions, and everywhere hosts of *siddhas* pay homage to you. And why shouldn't they honor you, great-spirited one, you who are the original creator, greater than Brahma? O infinite lord of gods, refuge of the universe, you are the imperishable, you are the existent, and the non-existent, and what is beyond them.

You are the first god, the primordial person; you are the ultimate repository of the entire universe. You are the knower, the one to be known, and the supreme domain. Everything's pervaded by you, you whose forms are endless! You are Vayu, Yama, Agni, Váruna, the moon, and great-grandfather Praja-pati. Homage, homage to you a thousand times, again and yet again homage to you! You should be 35.40
bowed to before and behind and revered from all sides, O all. Supremely potent, of immeasurable stride, you complete everything, so you are everything.

- punaś ca bhūyo 'pi namo namas te!
 35.40 namaḥ purastād, atha pr̥st̥hataś te,
 namo 'stu te sarvata eva, sarva.
 an|anta|vīry'|â|mita|vikramas tvam,
 sarvaṁ samāpnoṣi tato 'si sarvaḥ.
 sakh" ēti matvā prasabhaṁ yad uktaṁ,
 «he Kṛṣṇa, he Yādava! he sakh" ēti!»
 aljānatā mahimānaṁ tav' ēdaṁ
 mayā pramādāt praṇayena v" âpi,
 yac c' âvahās'|ârtham a|sat|kṛto 'si
 vihāra|śayy'|āsana|bhojaneṣu,
 eko 'tha v" âpy, Acyuta, tat|samakṣaṁ,
 tat kṣāmāye tvām aham a|prameyam.
 pit" âsi lokasya car'|â|carasya;
 tvam asya pūjyāś ca gurur garīyān.
 na tvat|samo 'sty, abhyadhikaḥ kuto 'nyo
 loka|traye 'py, a|pratima|prabhāva?
 tasmāt praṇamya, praṇidhāya kāyaṁ
 prasādaye tvām aham īśam īḍyam.
 pit" ēva putrasya, sakh" ēva sakhyuḥ,
 priyaḥ priyāy' ârhasi, deva, soḍhum.
 35.45 a|dr̥ṣṭa|pūrvam hr̥ṣito 'smi dr̥ṣṭvā,
 bhayena ca pravyathitaṁ mano me.
 tad eva me darśaya, deva, rūpaṁ!
 prasīda, dev'|ēśa jagan|nivāsa!
 kirīṭinaṁ, gadinam, cakra|hastam
 icchāmi tvām draṣṭum aham tath" âiva.
 ten' âiva rūpeṇa catur|bhujena,
 sahasra|bāho, bhava, viśva|mūrte!

If unaware of your greatness I have rashly considered you my peer and said “Hey, Krishna Yádava! Hey, buddy!” out of carelessness or friendship, and if by way of a joke I have treated you disrespectfully while we have been alone or in company, having fun, relaxing, or sitting down to eat, Áchyuta, I ask you, the inestimable, to forgive me.

You are the father of the world, of whatever moves or doesn't move; you are its revered and most venerable teacher. There is no one to match you, so how could there be anyone in the triple world greater than you, incomparably mighty one? So I bow and prostrate myself before you to seek your grace, praiseworthy lord. Please be tolerant, O god, like a father with a son, a friend with a friend, a lover with the beloved. I am thrilled to see what has never been seen be- 35-45 fore, but my mind is riven with fear. Show me your familiar form, O god! Have mercy, lord of gods, refuge of the universe! I would rather see you with your diadem and mace and your discus in hand. Change into your four-armed form, thousand-armed god of universal form!

ŚRĪ|BHAGAVĀN uvāca:

mayā prasannena tav', Ârjun', êdam
 rūpaṃ paraṃ darśitam ātma|yogāt:
 tejomayaṃ, viśvam, an|antam, ādyaṃ,
 yan me tvad|anyena na dṛṣṭa|pūrvam.
 na veda|yajñ'|ādhyayanair, na dānair,
 na ca kriyābhir, na tapobhir ugraiḥ
 evaṃ|rūpaḥ śakya ahaṃ nṛ|loke
 draṣṭuṃ tvad|anyena, Kuru|pravīra.
 mā te vyathā, mā ca vimūḍha|bhāvo
 dṛṣṭvā rūpaṃ ghoram idṛṇ mam' êdam.
 vyapeta|bhīḥ, prīta|manāḥ punas tvaṃ
 tad eva me rūpaṃ idaṃ prapaśya.

SAJAYA uvāca:

35.50 ity Arjunaṃ Vāsudevas tath" ōktvā
 svakaṃ rūpaṃ darśayām āsa bhūyaḥ;
 āśvāsayām āsa ca bhītam enaṃ
 bhūtvā punaḥ saumya|vapur mah"|ātmā.

ARJUNA uvāca:

dṛṣṭv" êdam mānuṣaṃ rūpaṃ tava saumyaṃ, Janārdana,
 idānīm asmi saṃvṛttaḥ sa|cetāḥ, prakṛtiṃ gataḥ.

ŚRĪ|BHAGAVĀN uvāca:

su|dur|darśam idaṃ rūpaṃ dṛṣṭavān asi yan mama,
 devā apy asya rūpasya nityaṃ darśana|kāṅkṣiṇaḥ.

THE LORD said:

Through my power of yoga I have shown you this supreme form as a favor, Ārjuna: brilliant, universal, infinite and primordial, it has never been seen by anyone before you. In the human world I can't be seen in such a form by anyone but you, hero of the Kurus, even through Vedic sacrifices or study, or through making gifts or performing rituals or severe austerities. Having seen this so terrifying form of mine, don't be upset or confused. Free from fear and glad in mind, behold my familiar form once more.

SÁNJAYA said:

Saying this, Vásu-deva let Ārjuna see his usual aspect once again; and having reverted to his gentle form the great-spirited lord helped him recover from his fright. 35.50

ĀRJUNA said:

Now that I see this gentle human form of yours, Janárdana, I can think straight, I have regained my composure.

THE LORD said:

This form of mine which you have just seen is extremely hard to see: even the gods are always eager to see it. I can't be seen as you have seen me by means of the Vedas, through

n' āham vedair, na tapasā, na dānena, na c' ējyayā
śākya evaṁ|vidho draṣṭuṁ, drṣṭavān asi mām yathā;
bhaktyā tv an|anyayā śākya aham evaṁ|vidho, 'rjuna,
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca, paran|tapa.
35.55 mat|karma|kṛṇ, mat|paramo, mad|bhaktaḥ, saṅga|varjitaḥ,
nirvairāḥ sarva|bhūteṣu yaḥ, sa mām eti, Pāṇḍava.

ARJUNA uvāca:

36.1 EVAM SATATA|YUKTĀ ye bhaktās tvām paryupāsate,
ye c' āpy a|kṣaram a|vyaktaṁ, teṣāṁ ke yogavittamāḥ?

ŚRĪ|BHAGAVĀN uvāca:

mayy āveśya mano ye mām nitya|yuktā upāsate
śraddhayā paray" ōpetās, te me yuktatamā matāḥ;
ye tv a|kṣaram, a|nirdeśyam, a|vyaktaṁ paryupāsate,
sarvatra|gam, a|cintyaṁ ca, kūṭa|stham, a|calaṁ, dhruvam,
saṁniyam' ēndriya|grāmaṁ, sarvatra sama|buddhayaḥ—
te prāpnuvanti mām eva sarva|bhūta|hite ratāḥ.
36.5 kleśo 'dhikataras teṣāṁ a|vyakt'āśakta|cetasām;
a|vyaktā hi gatiḥ duḥkhaṁ dehavadbhir avāpyate.
ye tu sarvāṇi karmāṇi mayi saṁnyasya mat|parāḥ
an|anyen' āiva yogena mām dhyāyanta upāsate,
teṣāṁ ahaṁ samuddhartā mṛtyu|saṁsāra|sāgarāt
bhavāmi na|cirāt, Pārtha, mayy āveśita|cetasām.

mayy eva mana ādhatsva, mayi buddhiṁ niveśaya,
nivasīsyasi mayy eva ata ūrdhvaṁ, na saṁśayaḥ.
atha cittaṁ samādhātuṁ na śaknoṣi mayi sthiram,
abhyāsa|yogena tato mām icch' āptuṁ, Dhanañjaya.

austerities, by making gifts, or by performing sacrifices; but through loyalty to none other, Ārjuna scorcher of foes, I can be known in this way, and seen as I really am, and entered into. Whoever acts for me, intent on me as the highest goal, devoted to me, without attachments and without animosity towards any creature, Pándava, comes to me. 35.55

ĀRJUNA said:

WHO ARE THE best knowers of yoga: the ever-disciplined devotees who attend to you in this way, or those who attend to the indestructible unmanifest? 36.1

THE LORD said:

I regard as the best yogis those who fix their minds on me and attend to me with constant discipline and supreme faith; but those who revere the indestructible, indefinable, omnipresent, inscrutable, aloof, immovable and constant unmanifest, who have restrained the complex of the senses, are even-minded in all circumstances, and delight in the welfare of all beings—they attain me too. Those who set their hearts on the unmanifest have more trouble, for the method of the unmanifest is hard for embodied beings to apply; but those who are intent on me, resign all their actions to me, revere me, and meditate on me with exclusive yoga I rescue from the ocean of recurring death without delay, Partha, for their hearts are set on me. 36.5

Fix your mind just on me and let your understanding settle upon me, and henceforth you will dwell in me alone, no doubt about it. And if you can't concentrate your thoughts upon me steadily, then try to reach me through regular yoga, Dhanan-jaya. And if you are unable to keep up the 36.10

- 36.10 abhyāse 'py a|samartho 'si, mat|karma|paramo bhava;
mad|artham api karmāṇi kurvan siddhim avāpsyasi.
ath' āitad apy a|śakto 'si kartuṃ mad|yogam āsritaḥ,
sarva|karma|phala|tyāgaṃ tataḥ kuru yat'|ātmavān.
śreyo hi jñānam abhyāsāj; jñānād dhyānaṃ viśiṣyate;
dhyānāt karma|phala|tyāgas; tyāgāc chāntir an|antaram.
a|dveṣṭā sarva|bhūtānāṃ, maitraḥ, karuṇa eva ca,
nirmamo, nir|ahaṇ|kāraḥ, sama|duḥkha|sukhaḥ, kṣamī,
saṃtuṣṭaḥ satataṃ yogī yat|ātmā, dṛḍha|niścayaḥ,
mayy arpita|mano|buddhir yo mad|bhaktaḥ, sa me priyaḥ.
- 36.15 yasmān n' ōdvijate loko, lokān n' ōdvijate ca yaḥ,
harṣ'|â|marṣa|bhay'|ōdvegair mukto yaḥ, sa ca me priyaḥ.
an|apekṣaḥ, śucir, dakṣa, udāsīno, gata|vyathaḥ,
sarv'|ārambha|parityāgī yo mad|bhaktaḥ, sa me priyaḥ.
yo na hr̥ṣyati, na dveṣṭi, na śocati, na kāṅkṣati,
śubh'|â|śubha|parityāgī, bhaktimān yaḥ, sa me priyaḥ.
samaḥ śatrau ca, mitre ca, tathā māt'|âvamānayoḥ,
śīt'|ōṣṇa|sukha|duḥkheṣu samaḥ, saṅga|vivarjitaḥ,
tulya|nindā|stutir, maunī saṃtuṣṭo yena kena cit,
a|niketaḥ, sthira|matir, bhaktimān me priyo naraḥ.
- 36.20 ye tu dharmy'|âmr̥tam idaṃ yath'|ōktaṃ paryupāsate,
śraddadhānā mat|paramā bhaktās, te 't'|iva me priyaḥ.

habit, then dedicate yourself to acting for me, and you will attain perfection by acting for my sake. And if you are unable even to do this, then practice my yoga, restrain yourself, and relinquish the fruits of all your actions. For knowledge is better than regular study; meditation surpasses knowledge; relinquishment of the fruits of actions is superior to meditation; and peace follows immediately upon relinquishment.*

The man without hatred towards any creature, friendly and compassionate, without possessiveness or egotism, who is indifferent in sorrow and joy, patient, content, ever the yogi, self-restrained, and firmly determined, his mind and understanding set on me, is loyal to me and dear to me. He who neither perturbs the world nor is perturbed by it, 36.15 and who is free of excitement, indignation, fear and agitation, is dear to me. He who is unconcerned, pure, capable, impartial, and free of distress, and who has given up all undertakings, is loyal to me and dear to me. He who neither delights nor hates, neither grieves nor desires, who has given up both the auspicious and the inauspicious and is filled with devotion, is dear to me. The man who is the same towards friend and foe, honor and dishonor, cold and heat, and pleasure and pain, who is free of attachment, indifferent to praise and blame, restrained in speech, content with whatever comes, homeless, of firm resolve, and loyal, is dear to me. But those faithful devotees who are intent on 36.20 me as their highest goal, and who resort to this immortal and virtuous nectar that I have uttered, are especially dear to me.

ŚRĪ|BHAGAVĀN uvāca:

37.1 IDAM ŚARĪRAM, Kaunteya «kṣetram ity» abhidhīyate.
 etad yo veti taṃ prāhuḥ «kṣetra|jñā iti» tad|vidaḥ.
 kṣetra|jñāṃ c' āpi māṃ viddhi sarva|kṣetreṣu, Bhārata;
 kṣetra|kṣetra|jñāyor jñānaṃ yat, taḥ jñānaṃ mataṃ mama!
 tat kṣetraṃ yac ca, yādṛk ca, yad|vikāri, yataś ca yat,
 sa ca yo yat|prabhāvaś ca, tat samāsenā me śṛṇu.
 ṛṣibhir bahudhā gītaṃ chandobhir vividhaiḥ pṛthak,
 brahma|sūtra|padais c' āiva hetumadbhir viniścitaḥ.

37.5 mahā|bhūtāny, ahaṃ|kāro, buddhir, a|vyaktam eva ca;
 indriyāṇi daś' āikaṃ ca, pañca c' êndriya|gocarāḥ;
 icchā, dveṣaḥ, sukhaṃ, duḥkhaṃ,
 saṃghātaś, cetanā, dhṛtiḥ:
 etat kṣetraṃ samāsenā
 sa|vikāram udāhṛtam.

a|mānitvam, a|dambhitvam, a|hiṃsā, kṣāntir, ārjavam,
 ācāry'|ôpāśanam, śaucaṃ, sthairyam, ātma|vinigrahaḥ,
 indriy'|ârtheṣu vairāgyam, an|ahaṃ|kāra eva ca,
 janma|mṛtyu|jarā|vyādhi|duḥkha|doṣ'|ânudarśanam,
 a|saktir, an|abhiṣvaṅgaḥ putra|dāra|gṛh'|ādiṣu,
 nityaṃ ca sama|cittatvam iṣṭ'|ân|iṣṭ'|ôpapattiṣu,
 37.10 mayi c' ân|anya|yogena bhaktir a|vyabhicāriṇī,
 vivikta|deśa|sevitvam, a|ratir jana|saṃsadi,
 adhyātma|jñāna|nityatvaṃ, tattva|jñān'|ârtha|darśanam:
 etaj jñānam iti proktam; a|jñānaṃ yad ato 'nyathā.

THE LORD said:

THIS BODY, KAUNTÉYA, is considered to be “the field,” 37.1
and the experts call that which knows it “the knower of
the field.” Know that I am the knower of the field in all
fields, Bhárata; and I consider knowledge of the field and its
knower to be knowledge indeed! Hear from me briefly what
the field is, what it is like, what it changes into and from
what, and what the knower is, and what powers it has. This
has been sung by the sages in many ways in various differ-
ent meters, and also stated in conclusive and well-reasoned
aphorisms on *brahman*.

The great elements, the ego, the understanding, and the 37.5
unmanifest itself; the ten senses and the mind, and the five
sense-realms;* desire, aversion, pleasure, pain, the organ-
ism, consciousness, and stability: together these are said to
constitute the field with its modifications.

Humility, sincerity, non-violence, patience, honesty, ser-
vice to one's teacher, purity, steadfastness, self-control, in-
difference towards sense-objects, absence of ego, insight
into the deficiencies of birth, death, old age, disease and
suffering, independence, lack of attachment to sons, wife,
home and so on, constant even-mindedness towards all
desirable and undesirable events, unfailing loyalty to me 37.10
with exclusive yoga, fondness for isolated places, dislike of
crowds, steadfastness in knowledge of that which relates to
the self, and a vision of the purpose of knowing the truth:
all this is called knowledge, and whatever is other than this
is ignorance.

- jñeyam yat, tat pravakṣyāmi, yaj jñātv” āmr̥tam aśnute:
an|ādīmat param brahma, na sat tan, n’ ā|sad ucyate.
sarvataḥ|pāṇi|pādaṁ tat; sarvato|’kṣi|śiro|mukham,
sarvataḥ|śrutimal loke, sarvam āvṛtya tiṣṭhati;
sarv’|ēndriya|guṇ’|ābhāsaṁ, sarv’|ēndriya|vivarjitam,
a|saktam, sarva|bhṛc c’ āiva, nirguṇam, guṇa|bhoktr ca,
37.15 bahir antaś ca bhūtānām, a|caram caram eva ca,
sūkṣmatvāt tad a|vijñeyam dūra|stham c’ āntike ca tat.
a|vibhaktam ca bhūteṣu, vibhaktam iva ca sthitam,
bhūta|bhartr ca taj jñeyam, grasiṣṇu prabhaviṣṇu ca;
jyotiṣām api taj jyotiś tamasah param ucyate;
jñānam, jñeyam, jñāna|gamyam hr̥di sarvasya viṣṭhitam.
iti kṣetram, tathā jñānam, jñeyam c’ ōktam samāsataḥ.
mad|bhakta etad vijñāya mad|bhāvāy’ ōpapadyate.
prakṛtiṁ puruṣam c’ āiva viddhy an|ādī ubhāv api;
vikārāmś ca guṇāmś c’ āiva viddhi prakṛti|saṁbhavān.
37.20 kārya|kāraṇa|kartṛtve hetuḥ prakṛtir ucyate;
puruṣaḥ sukha|duḥkhānām bhoktr̥tve hetur ucyate;
puruṣaḥ prakṛti|stho hi bhuṅkte prakṛti|jān guṇān;
kāraṇam guṇa|saṅgo ’sya sad|a|sad|yoni|janmasu.
upadraṣṭ”, ānumantā ca, bhartā, bhoktā mah”|lēśvaraḥ,
param’|ātm” ēti c’ āpy ukto dehe ’smin puruṣaḥ paraḥ.
ya evam veti puruṣam prakṛtiṁ ca guṇaiḥ saha,
sarvathā vartamāno ’pi na sa bhūyo ’bhijāyate.
dhyānen’ ātmani paśyanti ke cid ātmānam ātmanā;

I will tell you what is to be known, knowing which one reaches immortality: the beginningless supreme *brahman*, which is said to be neither existent nor non-existent. Enveloping everything, it dwells in the world with hands, feet, eyes, heads, faces and ears everywhere; appearing to have the qualities of all the senses yet devoid of all senses, detached yet supporting everything, free of the modes yet experiencing those modes, it is static and mobile, outside and inside creatures, subtle beyond comprehension, distant yet close by. Undivided, but appearing divided as it subsists within creatures, it is to be known as their sustainer, devourer and creator; it is called the light of lights beyond darkness; it is knowledge and the object and purpose of knowledge, settled in everyone's heart. 37.15

So the field, and knowledge, and the object of knowledge have been described in brief. My devotee understands all this, and attains my being.

Know that nature and the soul are both beginningless, and that the modifications and the modes originate from nature. Nature is said to be the reason for cause, effect, and agency, and the soul is said to be the reason for the experiencing of joys and sorrows; for the soul dwelling within nature experiences the modes arising from nature, and attachment to the modes conditions its birth in good or bad wombs. The highest soul in this body is called the spectator, the approver, the supporter, the experiencer, the great lord, and the supreme self. He who knows the soul in this way, and nature with its modes, is not born again no matter what he does. Some perceive the soul within themselves through their own meditation; others do so through Sankhya or 37.20

anye sām̐khyena, yogena, karma|yogena c' āpare;

37.25 anye tv evam aljānantaḥ śrutv" āneyebhya upāsate;
te 'pi c' ātitaranty eva mṛtyum śruti|parāyaṇāḥ.

yāvat samjāyate kiṃ cit sattvaṃ sthāvara|jaṅgamam,
kṣetra|kṣetra|jña|saṃyogāt tad viddhi, Bharata'|rṣabha.

samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ param'|ēśvaram

vinaśyatsv a|vinaśyantaṃ yaḥ paśyati, sa paśyati;

samaṃ paśyan hi sarvatra samavasthitam īśvaram

na hinasty ātman" ātmānaṃ, tato yāti parāṃ gatim.

prakṛty" āiva ca karmāṇi kriyamāṇāni sarvaśaḥ

yaḥ paśyati, tath" ātmānaṃ alkartāraṃ, sa paśyati;

37.30 yadā bhūta|pṛthag|bhāvam eka|stham anupaśyati,
tata eva ca vistāraṃ brahma saṃpadyate tadā.

anāditvān, nirguṇatvāt param'|ātm" āyam a|vyayaḥ;
śarīra|stho 'pi, Kaunteya, na karoti na lipyate.

yathā sarva|gataṃ saukṣmyād ākāśaṃ n' ōpalipyate,

sarvatṛ' āvasthito dehe tath" ātmā n' ōpalipyate;

yathā prakāśayaty ekaḥ kṛtsnaṃ lokam imaṃ raviḥ,

kṣetraṃ kṣetrī tathā kṛtsnaṃ prakāśayati, Bhārata.

kṣetra|kṣetra|jñayor evam antaraṃ jñāna|cakṣuṣā,

bhūta|prakṛti|mokṣaṃ ca ye vidur, yānti te param.

yoga, or through the yoga of action; and others again, who 37.25
aren't knowledgeable in this way, hear about it from others
and pay homage, and, captivated by what they have heard,
they too transcend death.

Understand, bull of the Bharatas, that whatever being
comes into existence, whether static or mobile, does so
through the union of the field and the knower of the field.
He who sees the same supreme lord abiding in all beings
and surviving their deaths, can truly see; for seeing the same
lord present everywhere, he himself causes himself no harm,
and so he reaches the highest destination. He who sees that
all actions are performed by nature alone, and so sees him-
self as a non-agent, can truly see; when he sees the diverse 37.30
states of different beings as based upon a unity, and as an
extension of that unity, then he is united with *brahman*.

Since this supreme imperishable self is beginningless and
beyond the modes, though dwelling in the body it neither
acts nor is tainted, Kauntéya. Just as all-pervading space
can't be contaminated due to its subtlety, so the self can't
be tainted even though it lives in every body; and just as
one sun lights up this whole world, so the owner of the
field lights up the whole field, Bhárata. Those who with the
eye of knowledge perceive the distinction between the field
and the knower of the field, and the possibility of liberation
from being a creature, attain the supreme.

ŚRĪ|BHAGAVĀN uvāca:

38.1 PARAM BHŪYAḤ pravakṣyāmi jñānānām jñānam uttamam,
yaj jñātvā munayaḥ sarve parām siddhim ito gatāḥ.
idaṃ jñānam upāśritya mama sādharṃyam āgatāḥ
sarge 'pi n' ōpajāyante, pralaye na vyathanti ca.

mama yonir mahad brahma;

tasmin garbhaṃ dadhāmy aham.

saṃbhavaḥ sarva|bhūtānām

tato bhavati, Bhārata.

sarva|yoniṣu, Kaunteya, mūrtayaḥ saṃbhavanti yāḥ,
tāsāṃ brahma mahad yonir, ahaṃ bija|pradaḥ pitā.

38.5 sattvaṃ, rajas, tama iti guṇāḥ prakṛti|saṃbhavāḥ
nibadhnanti, mahā|bāho, dehe dehinam a|vyayam.
tatra sattvaṃ nirmalatvāt prakāśakam an|āmayam;
sukha|saṅgena badhnāti jñāna|saṅgena c', ān|agha.
rajo rāg'|ātmakam viddhi trṣṇā|saṅga|samudbhavam;
tan nibadhnāti, Kaunteya, karma|saṅgena dehinam.
tamas tv a|jñāna|jaṃ viddhi mohanaṃ sarva|dehinām;
pramād'|ālaya|nidrābhis tan nibadhnāti, Bhārata.
sattvaṃ sukhe sañjayati, rajaḥ karmaṇi, Bhārata,
jñānam āvṛtya tu tamaḥ pramāde sañjayaty uta.

38.10 rajas tamaś c' ābhibhūya sattvaṃ bhavati, Bhārata;
rajaḥ sattvaṃ tamaś c' āiva; tamaḥ sattvaṃ rajas tathā.
sarva|dvāreṣu dehe 'smin prakāśa upajāyate
jñānam yadā, tadā vidyād vivṛddhaṃ sattvam ity uta.
lobhaḥ, pravṛttir, ārambhaḥ karmaṇām, a|śamaḥ, spṛhā—

THE LORD said:

I WILL TELL YOU more about the supreme knowledge, 38.1
the foremost knowledge, knowing which all the sages have
gone from this world to supreme perfection. Relying on this
knowledge they attained identity with me, and they are not
born even at the time of creation, nor are they perturbed at
the time of dissolution.

Great *brahman* is my womb; I put the embryo in it,
and hence the production of all beings takes place, Bhárata.
Whatever forms may arise in any wombs, Kauntéya, great
brahman is their womb and I am their seed-giving father.

Sattva, *rajas*, and *tamas*, the three modes arising from na- 38.5
ture, bind the imperishable soul in the body, mighty-armed
one. Of these, *sattva*, being free of impurities, is salubrious
and illuminating; it binds through attachment to happi-
ness and knowledge, blameless one. Understand that *rajas*,
which is characterized by passion, arises from craving and
cupidity; it binds the embodied soul, Kauntéya, through
attachment to action. And know *tamas* to be born of igno-
rance and to delude all embodied souls; it binds through
negligence, laziness, and sloth, Bhárata. *Sattva* causes at-
tachment to happiness, *rajas* causes attachment to action,
and *tamas* obscures knowledge and causes attachment to
negligence.

Sattva may prevail over *rajas* and *tamas*, Bhárata; *ra-* 38.10
jas may outweigh *sattva* and *tamas*; and *tamas* may domi-
nate *sattva* and *rajas*. When the light of knowledge shines
through all the body's doors, then one can tell that *sattva*'s
in the ascendant. When *rajas* predominates, bull of the

rajasy etāni jāyante vivṛddhe, Bharata'rṣabha;
 a|prakāśo, 'l|pravṛttiś ca, pramādo, moha eva ca—
 tamasy etāni jāyante vivṛddhe, Kuru|nandana.
 yadā sattve pravṛddhe tu pralayaṃ yāti deha|bhṛt,
 tad" ōttama|vidāṃ lokān a|malān pratipadyate;

38.15 rajasi pralayaṃ gatvā karma|saṅgiṣu jāyate;
 tathā pralīnas tamasi mūḍha|yoniṣu jāyate.
 karmaṇaḥ su|kṛtasy' āhuḥ sāttvikam nirmalam phalam;
 rajasas tu phalam duḥkham; al|jñānam tamasaḥ phalam.
 sattvāt saṃjāyate jñānam, rajaso lobha eva ca,
 pramāda|mohau tamaso bhavato, 'l|jñānam eva ca.
 ūrdhvaṃ gacchanti sattva|sthā; madhye tiṣṭhanti rājasāḥ;
 jaghanya|guṇa|vṛtta|sthā adho gacchanti tāmasāḥ.

n' ānyam guṇebhyaḥ kartāraṃ yadā draṣṭ" ānupaśyati,
 guṇebhyaś ca paraṃ vetti, mad|bhāvaṃ so 'dhigacchati.

38.20 guṇān etān atītya trīn dehī deha|samudbhavān
 janma|mṛtyu|jarā|duḥkhair vimukto 'mṛtam āsnute.

ARJUNA uvāca:

kair liṅgaṣ trīn guṇān etān atīto bhavati, prabho?
 kim|ācāraḥ? katham c' āitāṃs trīn guṇān ativartate?

Bharatas, greed, exertion, the undertaking of actions, restlessness, and craving arise; and when *tamas* predominates, delight of the Kurus, there is dullness, inactivity, negligence, and confusion. If death occurs while *sattva* prevails, the one who bore the body attains the pure worlds of those who know the highest; if it occurs under the influence of *rajas*, he is born among those who are attached to action; and if it happens while *tamas* is dominant, he is born among the deluded. They say that the fruit of a well-performed action has the character of *sattva* and is pure, while the fruit of *rajas* is suffering and the fruit of *tamas* is ignorance. From *sattva* comes knowledge, from *rajas* comes greed, and from *tamas* come negligence and confusion, and ignorance too. Those who dwell in *sattva* rise upwards; those imbued with *rajas* remain in the middle realms; and those dominated by *tamas*, engaged in the conduct of the lowest mode, go downwards. 38.15

When the seer perceives no agent other than the modes, and when he knows that which is beyond the modes, he reaches my state of being. Having transcended these three modes which are the source of the body, the soul is released from birth, death, old age and suffering, and attains immortality. 38.20

ÁRJUNA said:

By what signs can the man who has transcended these three modes be recognized, lord? What does he do? And how does he go beyond the three modes?

ŚRĪ|BHAGAVĀN uvāca:

prakāśaṃ ca, pravṛttiṃ ca, moham eva ca, Pāṇḍava
na dveṣṭi saṃpravṛttāni, na nivṛttāni kāṅkṣati;
udāsīnavad āsīno guṇair yo na vicālyate;
guṇā vartanta ity eva yo 'vatiṣṭhati, n' ēṅgate;
sama|duḥkha|sukhaḥ, sva|sthaḥ; sama|loṣṭ'|āśma|kāñcanaḥ;
tulya|priy'|ā|priyo, dhīras, tulya|nind'|ātma|saṃstutiḥ,
38.25 mām'|āvamānayos tulyas; tulyo mitr'|āri|pakṣayoḥ;
sarv'|ārambha|parityāgī—guṇ'|ātitaḥ sa ucyate.
mām ca yo 'vyabhicāreṇa bhakti|yogena sevate,
sa guṇān samatīty' āitān brahma|bhūyāya kalpate;
brahmaṇo hi pratiṣṭh" āham, amṛtasy' ā|vyayasya ca,
śāśvatasya ca dharmasya, sukhasy' āikāntikasya ca.

ŚRĪ|BHAGAVĀN uvāca:

39.1 ŪRDHVA|MŪLAM, adhaḥ|śākhā
aśvatthaṃ prāhur a|vyayam,
chandāṃsi yasya parṇāni:
yas taṃ veda, sa veda|vit.
adhaś c' ōrdhvaṃ prasṛtās tasya śākhā
guṇa|pravṛddhā, viṣaya|pravālāḥ;
adhaś ca mūlāny anusamṛtatāni
karm'|ānubandhīni manuṣya|loke.
na rūpam asy' ēha tath" ōpalabhyate,
n' ānto, na c' ādir, na ca saṃpratiṣṭhā.

THE LORD said:

That man is said to have transcended the modes who doesn't object to clarity, activity and confusion when they appear, Pándava, nor long for them when they disappear; who remains detached and isn't perturbed by the modes; who, realizing that the modes are active, is settled and doesn't waver; who is equable in pain and pleasure; who is self-reliant and resolute; who has the same attitude towards clods of earth, stones, and gold; who is indifferent to pleasant and unpleasant things, and to his being praised or blamed, and to honor and dishonor; who behaves the same towards friendly and antagonistic parties; and who is abandoned all undertakings. And he who serves me with the yoga of unflagging loyalty transcends these modes and is fit to become *brahman*; for I am the foundation of the immortal and indestructible *brahman*, of eternal virtue, and of absolute bliss. 38.25

THE LORD said:

THEY SPEAK OF the eternal *ashváttha* tree, with its roots above and its branches below, whose leaves are the Vedic hymns: he who knows it, knows the Vedas. Its branches, whose young shoots are the sense objects, spread out below and above, nourished by the modes; and its roots extend downwards, connecting with actions in the human world. Its form can't be perceived here, nor its end, nor its beginning, nor its foundation. You must cut down this firmly rooted *ashváttha* with the keen axe of non-attachment, and, saying "I take refuge only in that primordial person from whom the ancient cosmic activity issued," you must search 39.1

āsvattham enaṃ su|virūḍha|mūlam
 a|saṅga|śastreṇa dṛḍhena chittvā
 tataḥ padaṃ tat parimārgitavyaṃ,
 yasmin gatā na nivartanti bhūyaḥ
 «tam eva c' ādyaṃ puruṣaṃ prapadye,
 yataḥ pravṛttiḥ prasṛtā purāṇī.»

39.5 nirmāna|mohā, jita|saṅga|doṣā,
 adhyātma|nityā, vinivṛtta|kāmaḥ,
 dvandvair vimuktāḥ sukha|duḥkha|saṃjñair
 gacchanty a|mūḍhāḥ padam a|vyayaṃ tat.
 na tad bhāsayate sūryo, na śās'jāṅko, na pāvakaḥ;
 yad gatvā na nivartante, tad dhāma paramaṃ mama.

mam' āiv' āmśo jīva|loke jīva|bhūtaḥ sanātanaḥ
 manaḥ|śaṣṭhān' īndriyaṇi prakṛti|sthāni karṣati.
 śarīraṃ yad avāpnoti, yac c' āpy utkrāmat' īśvaraḥ,
 grhītv' āitāni saṃyāti, vāyur gandhān iv' āśayāt.
 śrotraṃ, cakṣuḥ, sparśanaṃ ca, rasanāṃ, ghrāṇaṃ eva ca
 adhiṣṭhāya, manaś c', āyaṃ viśayān upasevate.

39.10 utkrāmantaṃ sthitaṃ v' āpi, bhuñjānaṃ vā guṇ'|ānvitam
 vimūḍhā n' ānupaśyanti; paśyanti jñāna|cakṣuṣaḥ.
 yatanto yogināś c' āinaṃ paśyanty ātmany avasthitam,
 yatanto 'py a|krṭ'|ātmāno n' āinaṃ paśyanty a|cetasāḥ.

yad āditya|gataṃ tejo jagad bhāsayate 'khilam,
 yac candramasi, yac c' āgnau, tat tejo viddhi māmakam.
 gām āviśya ca bhūtāni dhārayāmy aham ojaś;
 puṣṇāmi c' āuṣadhīḥ sarvāḥ somo bhūtvā ras'|ātmakaḥ;
 ahaṃ vaiśvānaro bhūtvā prāṇināṃ deham āśritaḥ;
 prāṇ'|āpāna|saṃyuktaḥ pacāmy annaṃ catur|vidham.

39.15 sarvasya c' āhaṃ hṛdi saṃniviṣṭo;
 mattaḥ smṛtir, jñānam, apohanaṃ ca.

for the place from which, once reached, no one returns. Those without pride and confusion, who have conquered the vice of attachment and given up their desires, and who, free from the opposites called pleasure and pain, are always concerned with the real self, are no fools; they go to that permanent place. The sun doesn't illuminate it, nor the moon, nor fire; it is my supreme home they reach without return. 39.5

An everlasting part of me becomes a soul in the living world and drags along the five senses—and the sixth, mind—which are based within nature. When that lord comes into or leaves a body, he moves on with the senses and mind in tow, like the wind drawing scents away from their source. By presiding over hearing, sight, touch, taste, smell, and the mind, he honors the sense objects. Fools don't see him as he leaves, or stays, or experiences through contact with the modes; but those who have the eye of knowledge do. Persevering yogis see him dwelling within themselves, but senseless people who haven't sorted themselves out can't see him even if they try. 39.10

Understand that the energy which lights up the whole universe, which is in the sun, the moon, and fire, is my energy. Reaching the earth, I sustain all beings with my vitality; becoming juicy *soma*, I nourish all plants; and becoming the digestive fire which together with inhalation and exhalation characterizes living creatures' bodies, I digest the four kinds of food. I rest in everyone's heart; memory, knowledge, and reasoning come from me. I am the one who can be known by means of all Vedas; I complete the Vedas, I am their true knower. 39.15

vedaiś ca sarvair aham eva vedyo;

ved' |ānta|kṛd, veda|vid eva c' āham.

dvāv imau puruṣau loke, kṣaraś c' ā|kṣara eva ca:
kṣaraḥ sarvāṇi bhūtāni; kūṭa|stho ' |kṣara ucyate.
uttamaḥ puruṣas tv anyāḥ Param' |ātm" ēty udāhṛtaḥ,
yo loka|trayam āviśya bibharti a|vyaya īśvaraḥ.
yasmāt kṣaram atīto 'ham, a|kṣarād api c' ōttamaḥ,
ato 'smi loke vede ca prathitaḥ puruṣ' |ōttamaḥ;
yo mām evam a|saṃmūḍho jānāti puruṣ' |ōttamam,
sa sarva|vid bhajati mām sarva|bhāvena, Bhārata.

39.20 iti guhyatamaṃ śāstram idam uktaṃ may", ān|agha;
etad buddhvā buddhimān syāt, kṛta|kṛtyaś ca, Bhārata.

ŚRĪ|BHAGAVĀN uvāca:

40.1 A|BHAYAM, SATTVA|saṃśuddhir, jñāna|yoga|vyavasthitiḥ,
dānaṃ, damaś ca, yajñaś ca, sv' |ādhyāyas, tapa, ājavam,
a|himsā, satyam, a|krodhas, tyāgaḥ, śāntir, a|paśūnam,
dayā bhūteṣv, a|loluptvaṃ, mādavaṃ, hrīr, a|cāpalam,
tejaḥ, kṣamā, dhṛtiḥ, śaucam, a|droho, n' |ātīmānitā
bhavanti saṃpadaṃ daivīm abhijātasya, Bhārata.
dambho, darpo, 'timānaś ca, krodhaḥ, pārūṣyam eva ca,
a|jñānaṃ c' ābhijātasya, Pārtha, saṃpadaṃ āsurīm.
40.5 daivī saṃpad vimokṣāya; nibandhāy' āsurī matā;
mā śucaḥ! saṃpadaṃ daivīm abhijāto 'si, Pāṇḍava.

There are two persons in the world, the perishable and the imperishable: the perishable is all beings, and the imperishable is said to be the one that is aloof. But there is another person, a higher one called the supreme self, an indestructible lord who possesses and maintains the triple world. I transcend the perishable and I am higher than even the imperishable, so in the world and in the Veda I am celebrated as the supreme person; and he who, rid of delusion, knows me as the supreme person, knows everything and partakes of me with all his being, Bhárata.

This that I have expounded is the most secret teaching, blameless Bhárata; on realizing it one becomes a wise man who has done all that is to be done. 39.20

THE LORD said:

FEARLESSNESS, ESSENTIAL purity, steadfastness in knowledge and yoga, generosity, self-restraint, sacrifice, Vedic recitation, austerity, sincerity, non-violence, truthfulness, freedom from anger, renunciation, serenity, lack of malice, compassion for living beings, absence of greed, gentleness, modesty, steadiness, splendor, forgiveness, resolve, purity, harmlessness, and lack of arrogance are the virtues of the man who is born to the divine set of qualities, Bhárata. Hypocrisy, conceit, arrogance, anger, harshness, and ignorance are the vices of the man who is born to the demonic set, Partha. It is thought that the divine set of qualities leads to release, and the demonic set to bondage; but don't worry! You have been born to the divine set, Pándava. 40.1 40.5

dvau bhūta|sargau loke 'smin: daiva āsura eva ca.
daivo vistaraśaḥ prokta; āsuram, Pārtha, me śṛṇu.
pravṛttiṃ ca nivṛttiṃ ca janā na vidur āsurāḥ;
na śaucam, n' āpi c' ācāro, na satyam teṣu vidyate.
a|satyam, a|pratiṣṭham te jagad āhur, an|īśvaram
a|paras|para|saṃbhūtam, kim anyat, kāma|haitukam.
etām dr̥ṣṭim avaṣṭabhya naṣṭ'ātmano 'lpa|buddhayaḥ
prabhavanty ugra|karmāṇaḥ kṣayāya jagato 'hitāḥ.

40.10 kāmam āśritya duṣ|pūram dambha|māna|mad'|ānvitāḥ
mohād gr̥hītv" ā|sad|grāhān pravartante 'śuci|vratāḥ.
cintām a|parimeyām ca pralay'|āntām upāśritāḥ,
kāma'|ōpabhoga|paramā, etāvad iti niścītāḥ;
āśā|pāśa|śatair baddhāḥ, kāma|krodha|parāyaṇāḥ,
ihante kāma|bhog'|ārtham a|nyāyen' ārtha|saṃcayān.

«idam adya mayā labdham, imam prāpsyē mano|ratham;
idam ast', idam api me bhaviṣyati punar dhanam.
asau mayā hataḥ śatrur, haniṣyē c' āparān api.
īśvaro 'ham; aham bhogī; siddho 'ham balavān, sukhī.

40.15 ādhyo 'bhijanavān asmi; ko 'nyo 'sti sa|dr̥śo mayā?
yakṣyē, dāsyāmi, modīṣya ity»—a|jñāna|vimohitāḥ!
an|eka|citta|vibhrāntā, moha|jāla|samāvṛtāḥ,
prasaktāḥ kāma|bhogeṣu patanti narake 'śucau.
ātma|saṃbhāvitāḥ, stabdhā, dhana|māna|mad'|ānvitāḥ
yajante nāma|yajñais te dambhen' ā|vidhi|pūrvakam.

In this world there are two kinds of birth for creatures: the divine and the demonic. I have described the divine in detail; now hear from me, Partha, about the demonic. Demonic people don't understand activity or its cessation; purity, proper conduct, and truth can't be found in them. They say the world is unreal, with no basis and no lord, and that one thing isn't produced by another, but by desire alone. Holding fast to this view with meager understanding, lost to themselves, unwholesome with their cruel deeds, they are born to diminish the world. Full of hypocrisy, pride, and lust, they indulge their insatiable desire, accept false notions through delusion, and engage in impure practices. Given up to immeasurable anxiety ending only in death, they are intent on the fulfillment of their desires, convinced that that is all there is; bound by hundreds of fetters of hope, affected by lust and anger, they try to accumulate wealth by unjust means in order to satisfy their desires. 40.10

"Today I have acquired this, and soon I will fulfill that wish too; this much is mine now, and more wealth will be mine anon. I have killed that enemy, and I will kill those others too. I am the lord; I am the enjoyer; I am successful, powerful and happy. I am rich and of noble birth; who else can match me? I will sacrifice, make donations, and be merry"—that is what they think, deluded by their ignorance! Reeling with multiple thoughts, enmeshed in the web of delusion, and addicted to enjoyments and objects of desire, they fall into a foul hell. Much esteemed by themselves, obstinate and full of the pride and arrogance 40.15

ahaṃ|kāraṃ, balaṃ, darpaṃ,
 kāmaṃ, krodhaṃ ca saṃśritāḥ,
 mām ātma|para|deheṣu
 pradviṣanto 'bhyasūyakāḥ;
 tān ahaṃ dviṣataḥ krūrān saṃsāreṣu nar'|ādhamān
 kṣipāmy a|jasram a|śubhān āsurīṣv eva yoniṣu.
 40.20 āsurīm yonim āpannā mūḍhā janmani janmani
 mām a|prāpy' āiva, Kaunteya, tato yānty adhamām gatim.
 tri|vidhaṃ narakasy' ēdaṃ dvāraṃ nāśanam ātmanaḥ:
 kāmāḥ, krodhas, tathā lobhas. tasmād etat trayaṃ tyajet.
 etair vimuktaḥ, Kaunteya, tamo|dvārais tribhir naraḥ
 ācaraty ātmanaḥ śreyas; tato yāti parām gatim;
 yaḥ śāstra|vidhim utsṛjya vartate kāma|kārataḥ,
 na sa siddhim avāpnoti, na sukhaṃ, na parām gatim.
 tasmāc chāstraṃ pramāṇaṃ te kāry'|ā|kārya|vyavasthitau;
 jñātvā śāstra|vidhān'|ōktaṃ karma kartum ih' ārhasi.

ARJUNA uvāca:

41.1 YE ŚĀSTRA|VIDHIM utsṛjya yajante śraddhay" ānvitāḥ,
 teṣāṃ niṣṭhā tu kā, Kṛṣṇa? sattvam, āho rajas, tamaḥ?

ŚRĪ|BHAGAVĀN uvāca:

tri|vidhā bhavati śraddhā dehinām sā sva|bhāva|jā:
 sāttvikī, rājasī c' āiva, tāmasī c' ēti. tāṃ śṛṇu.
 sattv'ānurūpā sarvasya śraddhā bhavati, Bhārata.
 śraddhāmāyo 'yaṃ puruṣo: yo yac|chradhaḥ, sa eva saḥ.

of wealth, they offer nominal sacrifices hypocritically, not according to the injunctions.

Given over to egotism, force, conceit, desire, and anger, these envious folk hate me in their own bodies and in those of others; and I always throw these hostile, cruel, and wicked ones, the vilest men in the realm of rebirth, into demonic wombs. Fallen into demonic wombs, deluded birth after birth, they don't attain me, Kauntéya, but go by the lowest path. 40.20

The gate of hell, the ruin of the self, is threefold: desire, anger, and greed. So one should renounce these three. A man who avoids these three gates of darkness, Kauntéya, practices what is best for himself and goes by the highest path; but the one who rejects what the teachings prescribe and acts as he pleases won't find success, or happiness, or the highest path. So the teachings are your authority for determining what ought and ought not to be done; and knowing what the traditional rule says, you should now do the deed.

ÁRJUNA said:

BUT KRISHNA, WHAT is the lot of those who sacrifice faithfully even though they have rejected what the teachings prescribe? Is it *sattva*, *rajas*, or *tamas*? 41.1

THE LORD said:

Depending on their nature, the embodied have three kinds of faith, strong in *sattva*, *rajas*, or *tamas*. Listen as I tell you about it. Everyone's faith matches their character, Bhárata. Faith makes a person: he is what his faith is. Men of *sattva* sacrifice to the gods; men of *rajas* to *yakshas* and

yajante sāt̥tvikā devān; yakṣa|rakṣāṃsi rājasāḥ;
pretān bhūta|gaṇāṃś c' ānye yajante tāmasā janāḥ.

41.5 a|śāstra|vihitaṃ ghoram tapyante ye tapo janāḥ
dambh'|āham|kāra|saṃyuktāḥ, kāma|rāga|bal'|ānvitāḥ,
karṣayantaḥ śarīra|sthaṃ bhūta|grāmam a|cetasāḥ,
mām c' āiv' āntaḥ|śarīra|sthaṃ—tān viddhy āsura|niścayān.

āhāras tv api sarvasya tri|vidho bhavati priyāḥ,
yajñas, tapas, tathā dānam; teṣāṃ bhedam imaṃ śṛṇu.
āyuh|sattva|bal'|ārogya|sukha|prīti|vivardhanāḥ,
rasyāḥ, snigdhāḥ, sthīrā, hr̥dyā āhārāḥ sāt̥tvika|priyāḥ.
kaṭv|amla|lavan'|ātyuṣṇa|tīkṣṇa|rūkṣa|vidāhinaḥ
āhārā rājasasy' eṣṭā, duḥkha|śok'|āmaya|pradāḥ.

41.10 yāta|yāmam, gata|rasam, pūti, paryuṣitaṃ ca yat,
ucchiṣṭam, api c' ā|medhyaṃ bhojanaṃ tāmasa|priyam.

a|phal'|ākāṅkṣibhir yajño vidhi|dṛṣṭo ya ijjate,
yaṣṭavyam ev', ēti manaḥ samādhāya, sa sāt̥tvikaḥ;
abhisamdhāya tu phalam, dambh'|ārtham api c' āiva yat
ijjate, Bharata|śreṣṭha, taṃ yajñaṃ viddhi rājasam.
vidhi|hīnam, a|sr̥ṣṭ'|ānnaṃ, mantra|hīnam, a|dakṣiṇam,
śraddhā|virahitaṃ yajñaṃ tāmasam paricakṣate.

deva|dvija|guru|prājña|pūjanaṃ, śaucam, ārjavam,
brahma|caryam, a|hiṃsā ca śārīram tapa ucyate.

41.15 an|udvega|karam vākyam, satyam, priya|hitaṃ ca yat,
sv|ādhyāy'|ābhyasanaṃ c' āiva vānmayam tapa ucyate.

rākshasas; and others, men of *tamas*, sacrifice to the ghosts of the dead and to hosts of spirits. And as for those who hook up with hypocrisy and egotism and driven by the force of desire and passion perform gruesome austerities against the injunction of the teachings, mindlessly tormenting the aggregate of elements which make up the body, and me too as I sit within it—know that they are of demonic persuasion. 41.5

The food that everyone is fond of is also of three kinds, as are the sacrifices, austerities, and donations; hear how they are differentiated. Men of *sattva* prefer food that promotes long life, well-being, strength, health, happiness, and joy, and which is juicy, mild, nourishing, and agreeable. The food that men of *rajas* are partial to is bitter, sour, salty, too hot, acidic, astringent, or acrid, and causes pain, burning, and sickness. Men of *tamas* like food that is spoiled, tasteless, putrid, stale, left over, and unfit for sacrifice. 41.10

Sacrifice is rich in *sattva* when it is made in observance of the injunctions by those who desire no fruits but believe it is their duty to make offerings; but a sacrifice made with a reward in view or for some fraudulent purpose, best of the Bharatas, should be known as full of *rajas*. And a sacrifice where the rules are ignored and there is no food distributed, no fees paid, no mantras, and no faith, is heavy with *tamas*, they say.

Physical austerity is said to consist of respect for the gods, the twice-born, the teachers, and the wise, plus purity, honesty, non-violence, and chastity. Speech that is inoffensive, truthful, pleasant and beneficial is known as verbal austerity, as is regular textual recitation. Mental tranquility, gen- 41.15

manah|prasādaḥ, saumyatvaṃ, maunam, ātma|vinigrahaḥ,
bhāva|saṃśuddhir—ity etat tapo mānasam ucyate.
śraddhayā parayā taptam tapas tat tri|vidham naraḥ
a|phal'ākāṅkṣibhir yuktaḥ sāttvikam paricakṣate.
sat|kāra|māna|pūj'ārtham tapo, dambhena c' āiva yat
kriyate, tad iha proktam rājasam, calam, a|dhravam;
mūḍha|grāheṇ' ātmano yat pīḍayā kriyate tapaḥ,
parasy' ōtsādan'ārtham vā, tat tāmasam udāhṛtam.

41.20 dātavyam iti yad dānam dīyate 'n|upakāriṇe,
deśe, kāle ca, pātre ca, tad dānam sāttvikam smṛtam;
yat tu pratyupakār'ārtham, phalam uddīśya vā punaḥ
dīyate, ca parikliṣṭam, tad dānam rājasam smṛtam;
a|deśa|kāle yad dānam a|pātrebhyaś ca dīyate,
a|sat|kṛtam, avajñātam, tat tāmasam udāhṛtam.

om tat sad: iti nirdeśo brahmaṇas tri|vidhaḥ smṛtaḥ
brāhmaṇas tena, vedās ca, yajñās ca vihitāḥ purā.
tasmād «om ity» udāhṛtya yajña|dāna|tapaḥ|kriyāḥ
pravartante vidhān'ōktāḥ satatam brahma|vādinām.

41.25 «tad ity» an|abhisamdhāya phalam yajña|tapaḥ|kriyāḥ,
dāna|kriyāś ca vividhāḥ kriyante mokṣa|kāṅkṣibhiḥ.
sad|bhāve sādhu|bhāve ca «sad ity» etat prayujyate,
praśaste karmaṇi tathā sac|chabdaḥ, Pārtha, yujyate;
yajñe, tapasi, dāne ca sthitiḥ sad iti c' ōcyate;
karma c' āiva tad|arthīyaṃ sad ity ev' ābhidhīyate.
a|śraddhayā hutam, dattam, tapas taptam, kṛtam ca yat,
a|sad ity ucyate, Pārtha; na ca tat pretya, n' ō iha.

tleness, economy of speech, self-control and mental purity are called the austerity of the mind. This threefold austerity, when practiced with utmost faith by the disciplined without expectation of any reward, is full of *sattva*. Austerity performed to win favor, honor or respect, or as a pretense, is said to be shot through with *rajas*, fickle and inconstant; and austerity undertaken on a stupid whim, or by way of self-harm, or in order to destroy someone else, is said to be full of *tamas*.

A gift given out of duty, to one who is unable to give a favor in return, to a worthy person, or at the proper place and time, is known to be of the nature of *sattva*; a gift given in order to get a favor in return, or in expectation of fruits, or grudgingly, is traditionally related to *rajas*; and a gift given at the wrong place or time, to the unworthy, dishonorably, or with contempt, is said to belong to *tamas*. 41.20

Om, tat, sat: this is the traditional triple description of *brahman*, by means of which the brahmins, the Vedas and the sacrifices were originally set up. Hence those who propound *brahman* always begin their obligatory acts of sacrifice, charity and austerity with the utterance “*om*.” Seekers of liberation perform various acts of sacrifice, austerity, and charity without aiming at any reward, beginning with the utterance “*tat*.” The word “*sat*” denotes existence and goodness and is spoken in connection with any praiseworthy action, Partha; propriety in matters of sacrifice, austerity and charity is called *sat*, as indeed is any action performed for their sake. But without faith any oblation offered, donation made, or austerity performed is called *a-sat*, Partha, and is of no avail here or in the hereafter. 41.25

ARJUNA uvāca:

42.1 SAMNYĀSASYA, MAHĀ|bāho, tattvam icchāmi veditum,
tyāgasya ca, Hṛṣīkeśa, pṛthak, Keśi|niṣūdana.

ŚRĪ|BHAGAVĀN uvāca:

kāmyānām karmaṇām nyāsaṃ samnyāsaṃ kavayo viduḥ;
sarva|karma|phala|tyāgaṃ prāhuḥ tyāgaṃ vicakṣaṇāḥ.
tyājyaṃ doṣavad, ity eke karma prāhur manīṣiṇaḥ;
yajña|dāna|tapaḥ|karma na tyājyaṃ iti c' āpare.

niścayaṃ śṛṇu me tatra tyāge, Bharata|sattama.
tyāgo hi, puruṣa|vyāghra, tri|vidhaḥ saṃprakīrtitaḥ;
42.5 yajña|dāna|tapaḥ|karma na tyājyaṃ—kāryam eva tat,
yajño dānaṃ tapaś c' āiva pāvanāni manīṣiṇām.
etāny api tu karmāṇi saṅgaṃ tyaktvā phalāni ca
kartavyān' īti me, Pārtha, niścitaṃ matam uttamam.
niyatasya tu samnyāsaḥ karmaṇo n' ōpapadyate.
mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ;
duḥkham ity eva yat karma kāya|kleśa|bhayāt tyajet,
sa kṛtvā rājasam tyāgaṃ n' āiva tyāga|phalam labhet;
kāryam ity eva yat karma niyataṃ kriyate, 'rjuna,
saṅgaṃ tyaktvā phalam c' āiva, sa tyāgaḥ sāttviko mataḥ.

42.10 na dveṣṭy a|kuśalam karma, kuśale n' ānuṣajjate,
tyāgī sattva|samāviṣṭo, medhāvī, chinna|saṃśayaḥ.
na hi deha|bhṛtā śakyaṃ tyaktum karmāṇy a|śeṣataḥ;
yas tu karma|phala|tyāgī, sa tyāg' īty abhidhīyate.

ÁRJUNA said:

I WOULD LIKE TO know the truth about renunciation, 42.1
mighty-armed Hrishi-kesha, slayer of Keshin, and also the
truth about relinquishment.

THE LORD said:

The poets know renunciation as the laying aside of any
actions that are prompted by desire; and the wise say that
relinquishment is the giving up of the fruit of one's every
action. Some sages say that action should be given up as a
vice, and others that acts of sacrifice, charity and austerity
are not to be given up.

Now listen to my statement on the subject of relin-
quishment, best of the Bharatas. Relinquishment is said
to be threefold, tiger-man, but acts of sacrifice, charity 42.5
and austerity shouldn't be given up—they must be per-
formed, for they are the sages' means of purification. Such
actions should be performed with attachment and fruits re-
linquished, Partha; that is my definite, final judgment. The
renunciation of fixed action is improper. Giving it up out
of delusion is famously associated with *tamas*; and when
a man avoids an action because it is difficult or from fear
of physical pain, his avoidance is associated with *rajas* and
he doesn't receive the fruit of relinquishment; but when a
fixed act is done just because it must be done, Ádjuna, with
attachment and fruit having been relinquished, that relin-
quishment is deemed to be rich in *sattva*. The wise relin- 42.10
quisher, filled with *sattva*, his doubts cut away, doesn't ob-
ject to disagreeable actions or cling to agreeable ones. In-
deed, no one who has a body can give up every single ac-

an|iṣṭam, iṣṭam, miśram ca:

tri|vidham karmanāḥ phalam.

bhavaty a|tyāginām pretya,

na tu samnyāsinām kva cit.

pañc' āitāni, mahā|bāho, kāraṇāni nibodha me

sāṃkhye kṛt' |ānte proktāni siddhaye sarva|karmanām:

adhiṣṭhānam; tathā kartā; karaṇam ca pṛthag|vidham;

vividhās ca pṛthak|ceṣṭā; daivam c' āiv' ātra pañcamam.

42.15 śārīra|vān|manobhir yat karma prārabhate naraḥ,

nyāyām vā viparītam vā, pañc' āite tasya hetavaḥ.

tatr' āivam sati kartāram ātmānam kevalam tu yaḥ

paśyaty a|kṛta|buddhitvān, na sa paśyati dur|matih.

yasya n' āham|kṛto bhāvo, buddhir yasya na lipyate,

hatv' āpi sa imāḷ lokān na hanti, na nibadhyate.

jñānam, jñeyam, parijñātā—tri|vidhā karma|codanā.

karaṇam, karma, kart' ēti—tri|vidhaḥ karma|saṃgrahaḥ.

jñānam, karma ca, kartā ca tridh' āiva guṇa|bhedataḥ

procyate guṇa|saṃkhyāne; yathāvac chṛṇu tāny api.

42.20 sarva|bhūteṣu yen' āikam bhāvam a|vyayam ikṣate

a|vibhaktam vibhakteṣu, taj jñānam viddhi sāttvikam

pṛthaktvena tu yaj jñānam nānā|bhāvān, pṛthag|vidhān

vetti sarveṣu bhūteṣu, taj jñānam viddhi rājasam.

yat tu kṛtsnavad ekasmin kārye saktam, a|haitukam,

a|tattv' |ārthavad, alpaṃ ca, tat tāmasam udāhṛtam.

tion; but the man who relinquishes the fruits of action is called the real relinquisher.

The fruit of an action is of three kinds: wished for, unwished for, and mixed. For non-relinquishers it comes after they die, but for renouncers it doesn't come at all. Mighty-armed one, learn from me about these five factors as set out in the Sankhya doctrine for success in every action: the basis; the agent; the several instruments; the various different efforts; and in this world the fifth is the will of the gods. These five are the causes of any action, legitimate or forbidden, that a man undertakes with his body, speech, or mind. This being so, whoever from lack of understanding sees himself as the sole agent is a fool who can't see at all. The man whose understanding is untainted and whose manner of being is not affected by the ego can kill all these people and yet not kill, not be tied up in it.

42.15

Knowledge, that which may be known, and the one who knows it—that is the triple stimulus of action. The instrument, the act, and the agent—that is the triple constitution of action. When the modes are summarized, knowledge, action, and the agent are said to be of three kinds, distinguished according to the prevailing mode; so hear all about those as well. Know that the knowledge by which one perceives the indestructible reality as a unity in all creatures, undivided among the divided, is *sattva* knowledge, but that the knowledge which sees various states of being of different kinds separated out across all creatures has the nature of *rajas*. And the one which is attached without reason to a single task as if it were everything is called *tamas* knowledge.

42.20

niyataṃ, saṅga|rahitam, a|rāga|dveṣataḥ kṛtam
a|phala|prepsunā karma yat, tat sātṭvikam ucyate;
yat tu kām'|ēpsunā karma, s'|āhaṃ|kāreṇa vā punaḥ
kriyate bahul'|āyāsaṃ, tad rājasam udāhṛtam.

42.25 anubandhaṃ, kṣayaṃ, hiṃsām an|apekṣya ca pauraṣam,
mohād ārabhyate karma yat, tat tāmasam ucyate.

mukta|saṅgo, 'n|ahaṃ|vādī, dhṛty|utsāha|samanvitaḥ,
siddhy|a|siddhyor nirvikāraḥ kartā sātṭvika ucyate.
rāgī karma|phala|prepsur, lubdho, hiṃs"|ātmako, 'śuciḥ,
harṣa|śok'|ānvitaḥ kartā rājasah parikīrtitaḥ;
a|yuktaḥ, prākṛtaḥ, stabdhaḥ, śaṭho, naikṛtiko, 'lasaḥ,
viśādī, dīrgha|sūtrī ca kartā tāmasa ucyate.

buddher bhedaṃ dhṛteś c' āiva guṇatas tri|vidhaṃ śṛṇu
procyamānam a|śeṣeṇa pṛthaktvena, Dhanañjaya.

42.30 pravṛttiṃ ca nivṛttiṃ ca kāry'|â|kārye, bhay'|â|bhaye,
bandhaṃ mokṣaṃ ca yā vetti, buddhiḥ sâ, Pârtha, sātṭvikî;
yayâ dharmam a|dharmam ca, kāryam c' â|kāryam eva ca
a|yathâvat prajānāti, buddhiḥ sâ, Pârtha, rājasî.
a|dharmam dharmam iti yā manyate tamas" āvṛtâ,
sarv'|ârthân viparītāmś ca, buddhiḥ sâ, Pârtha, tāmasî.

The prescribed action, when performed without attachment, passion or distaste by one who seeks no fruit, is said to have the nature of *sattva*; but the action that is done with great effort by someone who is led by his ego or wants to satisfy his desires is called the action of *rajas*. The action undertaken foolishly, without regard for consequences, possible loss or harm, or one's capacity to achieve it, is said to be loaded with *tamas*. 42.25

The agent who is said to be rich in *sattva* is free of attachment, unboastful, full of firmness and zeal, and unaffected by his success or failure. An agent is called full of *rajas* if he is passionate, eager to get the fruits of his actions, greedy, impure, violent by nature, and given to joy and grief; and if he is undisciplined, vulgar, obstinate, deceitful, wicked, lazy, dejected, or procrastinating, he is deemed to be full of *tamas*.

Now, Dhanan-jaya, listen as I propound, fully and separately, the triple modal classifications of understanding and of resolution. *Sattva* understanding covers activity and its cessation, what should and shouldn't be done, danger and safety, and bondage and release, Partha; but with an understanding imbued with *rajas* one can't properly discern what is just and what isn't or what should and shouldn't be done. And the understanding that is full of *tamas* is shrouded in darkness, Partha, considering the unjust to be just and perceiving everything perversely. 42.30

dhṛtyā yayā dhārayate manah|prāṇ'|ēndriya|kriyāḥ
yogen' ā|vyabhicāriṇyā, dhṛtiḥ sā, Pārtha, sāttvikī.
yayā tu dharma|kāma'|ārtān dhṛtyā dhārayate, 'rjuna,
prasaṅgena phal'|ākāṅkṣī, dhṛtiḥ sā, Pārtha, rājasī;

42.35 yayā swapnaṃ, bhayaṃ, śokaṃ, viṣādaṃ, madam eva ca
na vimuñcati dur|medhā, dhṛtiḥ sā, Pārtha, tāmasī.

sukhaṃ tv idānīm tri|vidhaṃ śṛṇu me, Bharata'|rṣabha.
abhyāsād ramate yatra, duḥkh'|āntaṃ ca nigacchati,
yat tad|agre viṣam iva, pariṇāme 'mṛt'|ōpamam;
tat sukhaṃ sāttvikam proktam ātma|buddhi|prasāda|jam.
viṣay'|ēndriya|saṃyogād yat tad|agre 'mṛt'|ōpamam,
pariṇāme viṣam iva, tat sukhaṃ rājasam smṛtam;
yad agre c' ānubandhe ca sukhaṃ mohanam ātmanaḥ,
nidr'"|ālasya|pramād'|ōtthaṃ, tat tāmasam udāhṛtam.

42.40 na tad asti pṛthivyāṃ vā, divi deveṣu vā punaḥ
sattvaṃ, prakṛti|jair muktaṃ yad ebhiḥ syāt tribhir guṇaiḥ.
brāhmaṇa|kṣatriya|viśāṃ, śūdrāṇāṃ ca, paraṇ|tapa,
karmāṇi pravibhaktāni sva|bhāva|prabhavair guṇaiḥ:
śamo, damas, tapaḥ, śaucaṃ, kṣāntir, ārjavam eva ca,
jñānaṃ, vijñānaṃ, āstikyam brahma|karma sva|bhāva|jam;
śauryaṃ, tejo, dhṛtir, dākṣyaṃ, yuddhe c' āpy a|palāyanam,
dānam, īśvara|bhāvaś ca kṣatra|karma sva|bhāva|jam;
kṛṣi|go|rakṣya|vāṇijyaṃ vaiśya|karma sva|bhāva|jam;
paricary'"|ātmakaṃ karma śūdrasy' āpi sva|bhāva|jam.

That resolution belongs to *sattva* whereby one steadies the activities of the mind, the vital breaths and the senses through unflinching yoga, Partha. When one's resolution is dominated by *rajas* one supports virtue, pleasure and profit, Árjuna, but with attachment and desirous of fruit; and when a fool won't give up sleep, fear, despair, despondency and lust, his resolution is thick with *tamas*. 42.35

And now, bull of the Bharatas, hear from me about the three kinds of happiness. Happiness that is rich in *sattva* is produced by the clarity of one's own understanding; though like poison at first, it develops until it is like nectar, and through practice one takes delight in it and reaches the end of sorrow. Happiness that comes from the contact of the senses with their objects, and which is like nectar at first but changes to become more like poison, is known to abound in *rajas*; and happiness born of sleep, idleness and negligence, which deludes a person at first as well as in what follows, is said to be full of *tamas*.

No creature on earth, or even in heaven among the gods, can escape these three natural modes. Activities are shared out among brahmins, kshatriyas, vaishyas and shudras according to their own natural modal constitution, scorcher of enemies: calmness, self-restraint, austerity, purity, patience, honesty, knowledge, insight, and piety are the brahmin's activities as determined by his own intrinsic nature; valor, vigor, resolve, skill, generosity, mastery, and not fleeing from a battle are the natural activities of the kshatriya; agriculture, the tending of cattle, and trade are proper to the vaishya; and the shudra's natural work consists of service. 42.40

42.45 sve sve karman्य abhirataḥ saṃsiddhiṃ labhate naraḥ;
 sva|karma|nirataḥ siddhiṃ yathā vindati, tac chṛṇu.
 yataḥ pravṛttir bhūtānām, yena sarvam idaṃ tatam,
 sva|karmanā tam abhyarcya siddhiṃ vindati mānavaḥ.
 śreyān sva|dharma viguṇaḥ para|dharmāt sv|anuṣṭhitāt;
 sva|bhāva|niyataṃ karma kurvan n' āpnoti kilbiṣam.
 saha|jaṃ karma, Kaunteya, sa|doṣam api na tyajet;
 sarv'|ārambhā hi doṣeṇa dhūmen' āgnir iv' āvṛtāḥ.
 a|sakta|buddhiḥ sarvatra jit'|ātmā, vigata|spṛhaḥ
 naiṣkarmya|siddhiṃ paramām saṃnyāsen' ādhigacchati.

42.50 siddhiṃ prāpto yathā brahma tath' āpnoti, nibodha me
 samāsen' āiva, Kaunteya, niṣṭhā jñānasya yā parā.
 buddhyā viśuddhayā yukto, dhṛty' ātmānam niyamya ca,
 śabd'|ādīn viṣayāṃs tyaktvā, rāga|dveṣau vyudasya ca,
 vivikta|sevī, laghv|āśī, yata|vāk|kāya|mānasaḥ,
 dhyāna|yoga|paro nityaṃ, vairāgyaṃ samupāśritaḥ,
 ahaṃ|kāraṃ, balaṃ, darpaṃ,
 kāmaṃ, krodhaṃ, parigrahaṃ
 vimucya nirmamaḥ, śānto
 brahma|bhūyāya kalpate.

brahma|bhūtaḥ, prasann'|ātmā na śocati na kāṅkṣati;
 samaḥ sarveṣu bhūteṣu mad|bhaktiṃ labhate parām.
 42.55 bhaktyā mām abhijānāti, yāvān yaś c' āsmi tattvataḥ,
 tato mām tattvato jñātvā viśate tad|an|antaram.
 sarva|karmāṇy api sadā kurvāṇo mad|vyapāśrayaḥ
 mat|prasādād avāpnoti śāśvataṃ padam a|vyayam.

A man who attends to his own allotted activity attains success; listen as I tell you how. A man wins success when by doing his proper task he reveres the one from whom all beings came forth and through whom all this endures. Doing one's own duty imperfectly is better than doing another's well; there is no sin in doing the action dictated by one's own nature. A man shouldn't give up his innate activity even if it is flawed, Kauntéya, for all undertakings are shrouded by flaws just as a fire is shrouded by smoke. Success in being rid of actions is best obtained through renunciation by one who always has a non-attached attitude, who has conquered himself and is free of craving. 42.45

Hear from me in brief, Kauntéya, how one who has attained success also attains *brahman*, the highest state of knowledge. A man who is equipped with a pure attitude and resolutely self-restrained, who has rejected sound and the other sense objects as well as passion and aversion, who seeks out solitude, eats lightly, and is restrained in speech, body, and mind, who is always intent on the yoga of meditation and has become dispassionate, who has discarded egotism, force, pride, desire, anger, and possessiveness, and who is selfless and tranquil—such a man is fit to become *brahman*. Having become *brahman*, pure in himself, he has no grief or longing; and, with the same attitude towards every creature, he forms a supreme loyalty to me. Through that loyalty he recognizes me and realizes who and how great I really am, and having truly come to know me he immediately enters into me. Always doing his every deed with me as his refuge, by my grace he attains the eternal, indestructible state. 42.50 42.55

cetasā sarva|karmāṇi mayi samnyasya mat|paraḥ
 buddhi|yogam upāśritya mac|cittaḥ satatam bhava.
 mac|cittaḥ sarva|durgāṇi mat|prasādāt tariṣyasi;
 atha cet tvam ahaṁ|kārān na śroṣyasi, vinaṅkṣyasi.
 yad ahaṁ|kāram āśritya «na yotsya iti» manyase,
 mithy” āiṣa vyavasāyas te; prakṛtis tvāṁ niyokṣyati.

42.60 sva|bhāvaljena, Kaunteya, nibaddhaḥ svena karmaṇā
 kartum n’ êcchasi yan mohāt, kariṣyasy a|vaśo ’pi tat.
 īśvaraḥ sarva|bhūtānām hr̥d|deśe, ’rjuna, tiṣṭhati,
 bhrāmayan sarva|bhūtāni yantr’|ārūḍhāni māyayā.
 tam eva śaraṇam gaccha sarva|bhāvena, Bhārata;
 tat|prasādāt parām śāntim, sthānam prāpsyasi śāśvatam.

iti te jñānam ākhyātam guhyād guhyataram mayā.
 vimṛśy’ āitad a|śeṣeṇa yath” êcchasi, tathā kuru.
 sarva|guhyatamam bhūyaḥ śṛṇu me paramam vacaḥ.
 iṣṭo ’si me dṛḍham iti, tato vakṣyāmi te hitam.

42.65 man|manā bhava, mad|bhakto, mad|yājī, mām namas|kuru.
 mām ev’ āiṣyasi, satyam te pratijāne, priyo ’si me.
 sarva|dharmān parityajya mām ekaṁ śaraṇam vraja;
 ahaṁ tvā sarva|pāpebhyo mokṣayiṣyāmi, mā śucaḥ.

idaṁ te n’ â|tapaskāya, n’ â|bhaktāya kadā cana,
 na c’ â|śuśrūṣave vācyam, na ca mām yo ’bhyasūyati.
 ya idaṁ paramam guhyam mad|bhakteṣv abhidhāsyati,
 bhaktim mayi parām kṛtvā, mām ev’ āiṣyaty a|samśayaḥ;
 na ca tasmān manuṣyeṣu kaś cin me priyakṛttamaḥ,
 bhavitā na ca me tasmād anyah priyataro bhuvi.

Mentally resign all your actions to me, rely on the yoga attitude, and be intent on and ever mindful of me. If your thoughts are on me, then through my favor you will overcome all your difficulties; but if you won't listen because of your ego, you are done for. When you indulge your ego and think "I won't fight," this resolution of yours is spurious, for nature will force you to. Fettered by your proper activity, Kauntéya, which is determined by your very nature, you will do what in your confusion you don't want to do, even if it be against your will. The lord sits in the heart of every being, Árvjuna, and by magic power he makes all the beings put in the machine move about. Go to him alone for refuge with your whole being, Bhárata, and through his favor you will attain supreme peace, the eternal state. 42.60

Such is the knowledge I have revealed to you, more secret than secrecy itself. Consider every bit of it, then do what you want. But listen also to my supreme advice, the most secret thing of all. I love you very much, so I will tell you what is good for you. Be mindful of me, be loyal to me, sacrifice for me, and treat me with respect. I promise you truly you will reach me, for you are dear to me. Relinquish all your duties* and come to me as your sole refuge; I will deliver you from all evils, don't worry. 42.65

You must never tell this to anyone who doesn't practice austerity, who lacks loyalty or attentiveness, or who envies me. But he who tells this supreme secret to those that revere me will be showing me the highest devotion and will undoubtably come to me; for no man can do anything that pleases me more than that, and no one on earth will be dearer to me than him. In my view, whoever studies this 42.70

42.70 adhyeṣyate ca ya imam dharmyaṁ saṁvādam āvayoḥ,
jñāna|yajñena ten' āham iṣṭaḥ syām, iti me matiḥ;
śraddhāvān, an|asūyaś ca śṛṇuyād api yo naraḥ,
so 'pi muktaḥ śubhāl lokān prāpnuyāt puṇya|karmaṇām.
kac cid etac chrutaṁ, Pārtha, tvay" āik'āgreṇa cetasā?
kac cid a|jñāna|saṁmohaḥ pranaṣṭas te, Dhanañjaya?

ARJUNA uvāca:

naṣṭo mohaḥ, smṛtir labdhā tvat|prasādān may", Ācyuta.
sthito 'smi gata|saṁdehaḥ; kariṣye vacanaṁ tava.

SAÑJAYA uvāca:

ity ahaṁ Vāsudevasya Pārthasya ca mah"lātmanaḥ
saṁvādam imam aśrauṣam adbhutaṁ, roma|harṣaṇam.
42.75 Vyāsa|prasādāc chrutavān etad guhyam ahaṁ param
yogaṁ yog'ēśvarāt Kṛṣṇāt sāksāt kathayataḥ svayam.
rājan, saṁsmṛtya saṁsmṛtya saṁvādam imam adbhutam
Keśav'|Ārjunayoḥ puṇyaṁ, hr̥ṣyāmi ca muhur muhuḥ;
tac ca saṁsmṛtya saṁsmṛtya rūpam atyadbhutaṁ Hareḥ
vismayo me mahān, rājan, hr̥ṣyāmi ca punaḥ punaḥ.
yatra yog'ēśvaraḥ Kṛṣṇo, yatra Pārtho dhanur|dharāḥ,
tatra śrīr, vijayo, bhūtir, dhruvā nītir, matir mama.

virtuous dialogue of ours will have offered me a sacrifice of knowledge; and the faithful man who listens to it without complaint will be freed and attain the glorious realms of those whose deeds were meritorious.

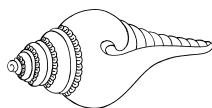
Partha, have you listened to this with an attentive mind? Perhaps your ignorant delusion has now been dispelled, Dhanan-jaya?

ÁRJUNA said:

Through your grace, Áchyuta, my error has been banished and I am thinking straight again. My doubts have gone, and I am ready; I will do as you say.

SÁNJAYA said:

Such was the wondrous and hair-raising dialogue I heard between Vásu-deva and the eminent Partha. It was through Vyasa's grace that I heard this supreme secret yoga from Krishna the lord of yoga while he himself was visibly explaining it. I keep remembering this wonderful dialogue between Késhava and Árjuna, your majesty, and rejoicing time and time again; and when I keep remembering that most extraordinary form of Hari I am totally amazed, Your Majesty, and thrilled again and again. Wherever Krishna the lord of yoga is, wherever the bow-holding Partha is, there, in my opinion, there is fortune, victory, prosperity, and unfailing prudence. 42.75



43

YUDHI·SHTHIRA ASKS FOR BLESSINGS

- 43.1 **G**ĪTĀ SU|GĪTĀ KARTAVYĀ. kim anyaiḥ śāstra|saṁgrahaiḥ?
yā svayaṁ Padmanābhasya mukha|padmād viniḥśṛtā.
sarva|śāstra|mayī Gītā; sarva|deva|mayo Hariḥ;
sarva|tīrthamayī Gaṅgā; sarva|vedamayo Manuḥ.
Gītā, Gaṅgā ca, Gāyatrī, Govind’—ēti hṛdi sthite
catur|ga|kāra|saṁyukte punar|janma na vidyate.
ṣaṭ śatāni sa|viṁśāni ślokānāṁ prāha Keśavaḥ;
Arjunaḥ sapta|pañcāśat; sapta|ṣaṣṭiṁ tu Sañjayaḥ;
Dhṛtarāṣṭraḥ ślokaṁ ekaṁ; Gītāyā mānam ucyate.
43.5 Bhārat’|āmṛta|sarvasva|Gītāyāṁ mathitasya ca
sāram uddhṛtya Kṛṣṇena Arjunasya mukhe hutam.

- tato Dhanañjayam dṛṣṭvā bāṇa|Gāṇḍīva|dhāriṇam
punar eva mahā|nādam vyaśṛjanta mahā|rathāḥ.
Pāṇḍavāḥ, Somakās c’ āiva, ye c’ āiṣāṁ anuyāyinaḥ;
dadhmuś ca muditāḥ śaṅkhān vīrāḥ sāgara|saṁbhavān.
tato bheryaś ca, peśyaś ca, krakacā, go|viṣāṇikāḥ
sahas’ āiv’ ābhyahanyanta. tataḥ śabdo mahān abhūt.
atha devāḥ sa|gandharvāḥ, pitarāś ca, jan’|ēśvara,
siddha|cāraṇa|saṁghāś ca samīyus te didṛkṣayā.
43.10 ṛṣayaś ca mahā|bhāgāḥ puras|kṛtya Śatakratum
samīyus tatra sahitā draṣṭuṁ tad vaiśasaṁ mahat.

VAISHAMPÁYANA said:

THE “GITA,” THE DIVINE song, should be chanted nicely. 43.1
There is no need for any other scriptures, for the “Gita” has been issued from the lotus mouth of the lotus-naveled Lord Vishnu himself. The “Gita” includes all the scriptures; Hari comprises all the gods; the Ganga contains all the places of pilgrimage; and Manu’s text holds the wisdom of all the Vedas. He in whose heart the “Gita,” the Ganga, the Gayátri, and Govínda are focused together—all four beginning with “G”—is not reborn. Késhava said six hundred and twenty verses, Árjuna fifty-seven, Sánjaya sixty-seven, and Dhrita-rashtra one verse. Such are the proportions of the “Gita.” And the nectar of the entire “Maha- 43.5
bhárata” was in Krishna’s song to afflicted Árjuna, extracted and offered face to face.

SÁNJAYA said:

Then, seeing Dhanan-jaya taking up Gandíva and his arrows, the great warriors made a raucous din. The Pándavas, the Sómakas, and the heroes following them were delighted and blew their sea-born conches. Kettledrums, drums, cow-horns, and saw-shaped instruments were all struck and blown together, causing a tremendous noise.

Then the gods, *gandhárvas*, Manes, and multitudes of *siddhas* and *cháranas* gathered there, lord of the people, wanting to witness the combat. The highly fortunate *rishis*, 43.10
led by Indra the lord of a hundred sacrifices, assembled there to observe that great slaughter.

tato Yudhiṣṭhiro dṛṣṭvā yuddhāya samavasthite
te sene sāgara|prakhye muhuḥ pracalite, nṛ|pa;
vimucya kavacaṃ vīro, nikṣipyā ca var'āyudham,
avaruhya rathāt kṣipraṃ, padbhyām eva kṛt'āñjaliḥ,
pitāmaham abhiprekṣya Dharmarājo Yudhiṣṭhiraḥ
vāg|yataḥ prayayau yena prān|mukho ripu|vāhinīm.

taṃ prayāntam abhiprekṣya Kuntīputro Dhanañjayaḥ
avatīrya rathāt tūrṇaṃ bhrātṛbhiḥ sahito 'nvayāt.

43.15 Vāsudevaś ca bhagavān pṛṣṭhato 'nujagāma tam,
tathā mukhyāś ca rājānas taḥ|cittā jagmur utsukāḥ.

ARJUNA uvāca:

kiṃ te vyavasitaṃ, rājan, yad asmān apahāya vai
padbhyām eva prayāto 'si prān|mukho ripu|vāhinīm?

BHĪMAŚENA uvāca:

kva gamiṣyasi, rāj'ēndra, nikṣipta|kavac'āyudhaḥ
daṃśīteṣv ari|sainyeṣu bhrātṛn utsṛjya, pāṛthiva?

NAKULA uvāca:

evaṃ gate tvayi jyeṣṭhe mama bhrātari, Bhārata,
bhīr me dunoti hṛdayaṃ. brūhi, gantā bhavān kva nu?

SAHADEVA uvāca:

asmin raṇa|samūhe vai vartamāne mahā|bhaye
yoddhavye kva nu gant' āsi śatrūn abhimukho, nṛ|pa?

Valiant Yudhi-shtira, seeing the two ocean-like armies rolling and ready for battle, Your Majesty, took off his armor and threw aside his superb weapons. Alighting from his chariot and putting his hands together in respect, Yudhi-shtira the King of Righteousness, saying nothing, went speedily on foot eastwards toward grandfather and the hostile troops.

Seeing him head off, Kuntī's son Dhanan-jaya immediately got down from his chariot and, together with his brothers, followed him. Lord Vāsu-deva followed him too, 43.15 as did the principal kings, concerned and worried about him.

ÁRJUNA asked:

What plan is it, Your Majesty, that makes you abandon us and head off on foot toward the enemy's army?

BHIMA-SENA asked:

Where will you go, king of kings, casting aside your armor and weapons? Into the armed enemy troops, discarding your brothers, lord of earth?

NÁKULA asked:

Now that you, my eldest brother, are leaving, descendant of Bharata, fear afflicts my heart. Please tell us, where are you going?

SAHA-DEVA asked:

Now that those horrible hosts are there ready to fight with us, where are you going, heading toward the enemy, Your Majesty?

SAÑJAYA uvāca:

43.20 evam ābhāṣyamāṇo 'pi bhrātr̥bhiḥ Kuru|nandanah
n' ōvāca vāg|yataḥ kiṃ cid; gacchaty eva Yudhiṣṭhirah.
tān uvāca mahā|prājño Vāsudevo mahā|manāḥ:

«abhiprāyo 'sya vijñāto may" ēti» prahasann iva.
«eṣa Bhīṣmaṃ, tathā Droṇaṃ, Gautamaṃ, Śalyam eva ca
anumānya gurūn sarvān yotsyate Pārthivo 'ribhiḥ.
śrūyate hi purā|kalpe, gurūn an|anumānya yaḥ
yudhyate, sa bhaved vyaktam apadhyāto mahattaraiḥ.
anumānya yathā|śāstraṃ yas tu yudhyen mahattaraiḥ,
dhruvas tasya jayo yuddhe bhaved, iti matir mama.»

43.25 evaṃ bruvati Kṛṣṇe 'tra Dhārtarāṣṭra|camūṃ prati
hāhā|kāro mahān āsīn; niḥśabdās tv apare 'bhavan.

dr̥ṣṭvā Yudhiṣṭhiraṃ dūrād Dhārtarāṣṭrasya sainikāḥ
mithaḥ saṃkathayāṃ cakrur: «eṣo hi kula|pāṃsanaḥ.
vyaktam bhīta iv' ābhyeti rāj" āsau Bhīṣmam antikam
Yudhiṣṭhirah sa|sodaryaḥ śaraṇ'|ārthaṃ prayācakaḥ.
Dhanaṃjaye kathaṃ nāthe, Pāṇḍave ca Vṛkodare,
Nakule Sahadeve ca bhītir abhyeti Pāṇḍavam?
na nūnaṃ kṣatriya|kule jātaḥ saṃprathite bhuvi;
yath" āsya hṛdayaṃ bhītam alpa|sattvasya saṃyuge.»

43.30 tatas te kṣatriyāḥ sarve praśaṃsanti sma Kauravān
hr̥ṣṭāḥ su|manaso bhūtvā, cailāni dudhuvuś ca ha.
vyanindanta tathā sarve yodhās tava, viśāṃ pate,
Yudhiṣṭhiraṃ sa|sodaryaṃ sahitaṃ Keśavena hi.
tatas tat Kauravaṃ sainyaṃ dhik|kṛtvā tu Yudhiṣṭhiraṃ

SÁNJAYA said:

Though he was addressed by his brothers in this way, 43.20
Yudhi-shthira carried on, saying nothing—not a word, descendant of Kuru. Great-spirited Vásu-deva, endowed with great wisdom, spoke to them, smiling:

“I know what he’s up to! The lord of earth will fight with his enemies when he’s asked the permission of all the teachers—Bhishma, Drona, the grandson of Gótama, and Shalya. It’s heard from bygone times that the man who fights without asking his teachers’ permission will be mentally cursed by his seniors. For the one who fights with the permission of his seniors in accordance with the treatises, victory is certain. That’s what I think.” As Krishna was saying this there was a massive uproar in the ranks of Dhritarashtra’s son, while the other side was silent. 43.25

Seeing Yudhi-shthira from afar, the warriors of Dhritarashtra’s son were talking among themselves: “He’s a disgrace to his family. This king’s clearly terrified and is coming with his brothers to Bhishma, seeking protection. But when Dhananjaya’s his protector, and so is Pándava Vrikódara, and Nákula, and Saha-deva, how can it be that fear’s overwhelmed this Pándava? If he lacks courage and his heart’s filled with fear of battle, how could he have been born in a world-famous kshatriya lineage?”

Then all those soldiers praised the Káuravas. Rejoicing, 43.30
cheerful in heart, they waved their woven banners. All the warriors reviled Yudhi-shthira and his brothers, lord of the people, and Késhava too. But when the Káurava army had censured Yudhi-shthira it became quiet again, ruler of men.

niḥśabdam abhavat tūrṇaṃ punar eva, viśāṃ pate.
 «kiṃ nu vakṣyati rāj” āsau? kiṃ Bhīṣmaḥ prativakṣyati?
 kiṃ Bhīmaḥ samara|ślāghī? kiṃ nu Kṛṣṇ’|Ārjunāv? iti»
 «vivakṣitaṃ kim asy’? ēti» saṃśayaḥ su|mahān abhūt
 ubhayoḥ senayo, rājan, Yudhiṣṭhira|kṛte tadā.

43.35 so ’vagāhya camūṃ śatroḥ śara|śakti|samākulām
 Bhīṣmam ev’ ābhyayāt tūrṇaṃ bhrātṛbhiḥ parivāritaḥ.
 tam uvāca tataḥ pādaḥ karābhyāṃ piḍya Pāṇḍavaḥ
 Bhīṣmaṃ Śāntanavaṃ rājā yuddhāya samupasthitam.

YUDHIṢṬHIRA uvāca:

āmantraye tvām, dur|dharṣa! tvayā yotsyāmahe saha.
 anujānihi mām, tāta, āśīṣaś ca prayojaya.

BHĪṢMA uvāca:

yady evaṃ n’ ābhigacchethā yudhi mām, pṛthivī|pate,
 śapeyaṃ tvām, mahā|rāja, parābhāvāya, Bhārata.
 prīto ’haṃ, putra. yudhyasva; jayam āpnuhi, Pāṇḍava.
 yat te ’bhilaṣitaṃ c’ ānyat, tad avāpnuhi saṃyuge;

43.40 vriyatām ca varaḥ, Pārtha; kim asmatto ’bhikāṅkṣasi?
 evaṃ gate, mahā|rāja, na tav’ āsti parājayaḥ.
 arthasya puruṣo dāso; dāsas tv artho na kasya cit.
 iti satyaṃ, mahā|rāja, baddho ’smy arthena Kauravaiḥ.
 atas tvām klībavad vākyam bravīmi, Kuru|nandana.
 hr̥to ’smy arthena, Kauravya. yuddhād anyat kim icchasi?

“What will this king say? What will Bhishma say in reply? What will Bhima say, ever boastful of his prowess in combat? And what will Krishna and Árjuna say?” The curiosity of both armies concerning Yudhi-shthira was enormous: “What has he got to say?” Meanwhile he entered the enemy’s ranks bristling with arrows and darts and, surrounded by his brothers, quickly went up to Bhishma. Seizing Bhishma’s feet with his hands, the Pándava king addressed the son of Shántanu who’d come upon the war. 43.35

YUDHI-SHATHIRA said:

I salute you, unconquerable one! We shall fight with you. Grant me your permission, my lord, and give me your blessings!

BHISHMA said:

Lord of earth, had you not come to me at the time of war, I would’ve cursed you, Your Majesty, and condemned you to be routed, descendant of Bharata! I’m pleased with you, son. Fight and win victory, Pándava! Whatever else you’ve wished for, get it in combat! Choose a boon, son of Pritha—what is it that you long for? Because you’ve done this, great king, you won’t suffer defeat. A man’s a slave to wealth, Your Majesty, but wealth’s no one’s slave; and that’s the truth. I’m bound to the Káuravas by wealth. So when I’m talking to you I’m like a eunuch, delight of the Kurus. I’m obliged to them by their wealth. What do you wish for, apart from battle? 43.40

YUDHIṢṬIRA uvāca:

mantrayasva, mahā|bāho, hit'|âiṣi mama nityasāḥ!
yudhyasva Kauravasy' ârthe. mam' âiṣa satataṃ varaḥ.

BHĪṢMA uvāca:

rājan, kim atra sāhyaṃ te karomi, Kuru|nandana?
kāmaṃ yotsye parasy' ârthe. brūhi yat te vivakṣitam.

YUDHIṢṬIRA uvāca:

43.45 kathaṃ jayeyaṃ saṃgrāme bhavantam a|parājitam?
etan me mantraya hitaṃ, yadi śreyaḥ prapaśyasi.

BHĪṢMA uvāca:

na taṃ paśyāmi, Kaunteya, yo mām yudhyantam āhave
vijayeta pumān kaś cid, api sāksāc Chatakratuḥ.

YUDHIṢṬIRA uvāca:

hanta, pṛcchāmi tasmāt tvām, pitāmaha. namo 'stu te!
vadh'|ôpāyaṃ bravīhi tvam ātmanaḥ samare paraiḥ.

BHĪṢMA uvāca:

na sma taṃ, tāta, paśyāmi, samare yo jayeta mām.
na tāvan mṛtyu|kālo me. punar āgamaṇaṃ kuru.

YUDHI-SHATHIRA said:

Mighty-armed hero, give me your counsel, and always remain my well-wisher! And yet fight on the side of the Káuravas. This is my boon forever.

BHISHMA said:

How can I help you, Your Majesty, delight of the Kurus? I shall definitely fight on the side of your enemies. Tell me what you have to say.

YUDHI-SHATHIRA said:

How can I vanquish you who are invincible in combat? 43.45
Give me your advice on that for my benefit, if you see any good in it.

BHISHMA said:

Son of Kunti, I see no man who would be able to defeat me in battle, even if he were Indra the lord of a hundred sacrifices himself.

YUDHI-SHATHIRA said:

That's why I'm asking you, grandfather. Homage to you! Tell us of the means by which you might be slain in battle by enemies.

BHISHMA said:

I do not see anyone who could defeat me in combat, sir. Besides, the time for my death hasn't yet come. Come to me again.

SAÑJAYA uvāca:

tato Yudhiṣṭhiro vākyam Bhīṣmasya, Kuru|nandana,
śirasā pratijagrāha; bhūyas tam abhivādyā ca
43.50 prāyāt punar mahā|bāhur ācāryasya ratham prati.
paśyatām sarva|sainyānām madhyena bhrātṛbhiḥ saha
sa Droṇam abhivādy' ātha, kṛtvā c' āiva pradakṣiṇam,
uvāca vācā dur|dharṣam ātma|niḥśreyasaṃ vacaḥ:

VAIŚAMPĀYANA uvāca:

āmantraye tvām, bhagavan. yotsye vigata|kalmaṣaḥ,
jayeyam ca ripūn sarvān anujñātas tvayā, dvi|ja.

DROṆA uvāca:

yadi mām n' ābhigacchethā yuddhāya kṛta|niścayaḥ,
śapeyam tvām, mahā|rāja, parābhāvāya sarvaśaḥ.
tad, Yudhiṣṭhira, tuṣṭo 'smi, pūjitaś ca tvay", ān|agha;
anujānāmi, yudhyasva. vijayam samavāpnuhi!
43.55 karavāṇi ca te kāmam; brūhi yat te 'bhikāṅkṣitam.
evam gate, mahārāja, yuddhād anyat kim icchasi?
arthasya puruṣo dāso; dāsas tv artho na kasya cit.
iti satyam, mahārāja, baddho 'smy arthena Kauravaiḥ.
bravīmy etat klībavat tvām: yuddhād anyat kim icchasi?
yotsye 'ham Kauravasy' ārthe; tav' āśāsyō jayo mayā.

SÁNJAYA said:

Then, O delight of the Kurus, Yudhi-shthira, saluting Bhishma again, accepted his words with a bow. Accompanied by his brothers, the mighty-armed king proceeded through the ranks of all the soldiers—who were gazing at him—to the teacher’s chariot. Then, after bowing to Drona and circumambulating him, the king addressed the invincible warrior with a speech aimed to benefit himself. 43.50

YUDHI-SHTHIRA said:

My lord, let me ask your advice. How can I fight without sin and defeat all my enemies with your permission, brahmin?

DRONA said:

If, great king, having made up your mind to fight, you hadn’t come to me, I would’ve cursed you and condemned you to a complete rout. Now that I’m pleased and honored by you, faultless Yudhi-shthira, I grant you permission. Fight and win the victory! I shall also fulfill your wish. Tell me what your desire is. Since you’ve come to me, great king, tell me what you wish for, apart from my fighting on your side. A man’s a slave to wealth, but wealth’s no one’s slave. That’s how it is, great monarch! I’m bound to the Káuravas by their wealth; so when I’m asking you what you desire except war, I’m like a eunuch. I shall fight on the side of the Káuravas, but my hope will be for your victory! 43.55

YUDHIṢṬIRA uvāca:

jayam āśāsva me, brahman, mantrayasva ca madd|hitam;
yudhyasva Kauravasy' ārthe. vara eṣa vṛto mayā.

DROṆA uvāca:

dhruvas te vijayo, rājan, yasya mantrī Haris tava.
aham tvām abhijānāmi: raṇe śatrūn vimokṣyase.
43.60 yato dharmaḥ, tataḥ Kṛṣṇo; yataḥ Kṛṣṇas tato jayaḥ.
yudhyasva, gaccha, Kaunteya! pṛccha mām; kim bravīmi te?

YUDHIṢṬIRA uvāca:

pṛcchāmi tvām, dvija|śreṣṭha. śṛṇu me yad vivakṣitam.
katham jayeyam saṃgrāme bhavantam a|parājitam?

DROṆA uvāca:

na te 'sti vijayas tāvad, yāvad yudhyāmy aham raṇe.
mam' āśu nidhane, rājan, yatasva saha s'|ōdaraiḥ.

YUDHIṢṬIRA uvāca:

hanta, tasmān, mahā|bāho, vadh'|ōpāyam vad' ātmanaḥ.
ācārya, praṇipaty' āiṣa pṛcchāmi tvām! namo 'stu te!

DROṆA uvāca:

na śatrum, tāta, paśyāmi yo mām hanyād raṇe sthitam,
yudhyamānam, su|saṃrabdhām, śara|varṣ'|āugha|varṣiṇam.
43.65 ṛte prāya|gatam, rājan, nyasta|śastram, a|cetanam
hanyān mām yudhi yodhānām; satyam etad bravīmi te.
śastram c' āham raṇe jahyām śrutvā tu mahad a|priyam
śraddheya|vākyāt puruṣād. etat satyam bravīmi te.

YUDHI-SHATHIRA said:

Wish me victory, brahmin, advise me for my benefit, and fight for the Káuravas. This is the boon I would ask for.

DRONA said:

Your victory is certain, Your Majesty, since Hari is your counselor. I give you my blessing—you will be rid of your enemies in battle. Wherever righteousness is, there is Krishna; and wherever Krishna is, there is victory. Go and fight, son of Kunti! Ask me—what shall I tell you? 43.60

YUDHI-SHATHIRA said:

I'll ask you, best of brahmins; listen to what I want to know. How might I defeat you, who are invincible in combat?

DRONA said:

As long as I fight on the battlefield, victory cannot be yours. So try to have your brothers kill me, Your Majesty.

YUDHI-SHATHIRA said:

Mighty-armed hero, tell us how to kill you. I fall at your feet and ask you this, teacher! Homage to you!

DRONA said:

Sir, I don't see anyone who'd be able to kill me when I stand on the chariot, enraged, busy fighting, pouring down an incessant rain of arrows. Until I cast aside my weapons and withdraw my senses from their objects, ready for death, no warrior will be able to kill me in combat. I'm telling you the truth, Your Majesty. And when I tell you I shall lay down my arms if I hear something utterly displeasing from a trustworthy man, that's also true. 43.65

SAÑJAYA uvāca:

etac chrutvā, mahā|rāja, Bhāradvājasya dhīmataḥ,
 anumānya tam ācāryaṃ prāyāc Chāradvatam prati.
 so 'bhivādya Kṛpaṃ rājā, kṛtvā c' āpi pradakṣiṇam,
 uvāca dur|dharṣatamaṃ vākyam vākya|vidāṃ varaḥ:
 «anumānaye tvāṃ, yotsye 'haṃ, guro, gata|kalmaṣaḥ;
 jayeyaṃ ca ripūn sarvān anujñātas tvay», ān|agha.»

KṚPA uvāca:

43.70 yadi māṃ n' ābhigacchethā yuddhāya kṛta|niścayaḥ,
 śapeyaṃ tvāṃ, mahā|rāja, parābhāvāya sarvaśaḥ.
 arthasya puruṣo dāso; dāsas tv artho na kasya cit.
 iti satyaṃ, mahā|rāja, baddho 'smy arthena Kauravaiḥ.
 teṣāṃ arthe, mahā|rāja, yoddhavyam iti me matiḥ.
 atas tvāṃ klībavad brūyām: yuddhād anyat kim icchasi?

YUDHIṢṬIRA uvāca:

hanta, pṛcchāmi te tasmād, ācārya. śṛṇu me vacaḥ.

SAÑJAYA uvāca:

ity uktvā vyathito rājā n' ōvāca gata|cetanāḥ.
 taṃ Gautamaḥ pratyuvāca vijñāy' āsya vivakṣitam:
 «a|vadyo 'haṃ, mahī|pāla. yudhyasva; jayam āpnuhi!
 43.75 prītas te 'bhigamen' āhaṃ. jayaṃ tava, nar'|ādhipa,
 āśāsiṣye sad" ōtthāya. satyam etad bravīmi te.»
 etac chrutvā, mahā|rāja, Gautamasya, viśāṃ pate,

SÁNJAYA said:

When he heard the wise son of Bharad·vaja say this, great monarch, the king paid his respects to the teacher and moved on to the son of Sharádvat. Bowing to Kripa and circumambulating him, the king, the best of those who know words, said these words to that most unassailable warrior: “With your consent, teacher, I shall fight without sin. With your permission, faultless one, I shall conquer all my enemies.”

KRIPA said:

If you’d made up your mind to fight, great king, and hadn’t come to me, I would’ve cursed you to be completely routed. A man’s the slave of wealth, but wealth’s no one’s slave, and that’s the truth, mighty monarch. I’m bound to the Káuravas by wealth, so I’m obliged to fight on their side, great king—that’s my view. So I talk to you as a eunuch would. What do you wish for, apart from my fighting for you? 43.70

YUDHI-SHTHIRA said:

Well then, I’ll ask you, teacher. Listen to me.

SÁNJAYA said:

Saying this, he dried up; his mind went blank, and he said nothing more. But the grandson of Gótama knew what the king meant to say, and replied to him: “I am inviolable, lord of earth. Fight and win victory! I’m pleased you came to me. Every morning I rise, I shall wish you victory—I’m telling you the truth.” When he’d heard this from the grandson of Gótama, lord of the people, and had paid him his respects, the king then went up to the king of the 43.75

anumānya Kṛpaṃ rājā prayayau yena Madra|rāṭ.
 sa Śalyam abhivādy' ātha, kṛtvā c' ābhipradakṣiṇam,
 uvāca rājā dur|dharṣam ātma|niḥśreyasaṃ vacaḥ:
 «anumānaye tvām, dur|dharṣa; yotsye vigata|kalmaṣaḥ.
 jayeyaṃ nu parān, rāja, anujñātas tvayā ripūn.»

ŚALYA uvāca:

yadi mām n' ābhigacchethā yuddhāya kṛta|niścayaḥ,
 śapeyaṃ tvām, mahā|rāja, parābhāvāya vai raṇe.
 43.80 tuṣṭo 'smi, pūjitaś c' āsmi. yat kāṅkṣasi, tad astu te.
 anujānāmi c' āiva tvām: yudhyasva; jayam āpnuhi!
 brūhi c' āiva paraṃ, vīra. ken' ārthaḥ? kiṃ dadāmi te?
 evaṃ gate, mahā|rāja, yuddhād anyat kim icchasi?
 arthasya puruṣo dāso; dāsas tv artho na kasya cit.
 iti satyaṃ, mahā|rāja, baddho 'smy arthena Kauravaiḥ.
 kariṣyāmi hi te kāmam, bhāgineya, yath"lēpsitam.
 bravīmy ataḥ klībavat tvām: yuddhād anyat kim icchasi?

YUDHIṢṬIRA uvāca:

mantrayasva, mahā|rāja, nityaṃ madd|hitam uttamam.
 kāmam yudhya parasy' ārthe. varam etad vṛṇomy aham.

ŚALYA uvāca:

43.85 kim atra, brūhi, sāhyaṃ te
 karomi, nṛpa|sattama?
 kāmam yotsye parasy' ārthe.
 baddho 'smy arthena Kauravaiḥ.

Madras. Bowing to Shalya and circumambulating him, the king addressed the invincible hero with words beneficial to himself: "With your permission, unconquerable one, I shall fight without sin. With your permission I shall defeat my enemies."

SHALYA said:

If you'd made up your mind to fight and hadn't come to me, I would've cursed you, great king, and condemned you to be routed in battle. I'm pleased and honored. May it be as you wish; I grant you my permission. Fight and win victory! And tell me something else, hero: What do you need? What shall I give you? Since you've come to me, great king, what do you want, apart from my fighting on your side? A man's the slave of wealth; but wealth's no one's slave. That's the truth, great monarch—I'm bound to the Káuravas by wealth. I shall fulfill your cherished desire, my nephew; but I'm talking to you like a eunuch would. What else do you wish for, apart from my fighting for you? 43.80

YUDHI-SHATHIRA said:

For my benefit, always give me your best counsel, great king; and fight as you please on the enemy's side. This is the boon I seek.

SHALYA said:

But tell me, best of kings, what help I can give you? I shall certainly fight on the side of your foes, for I'm obliged to the Káuravas by their wealth. 43.85

YUDHIṢṬIRA uvāca:

sa eva me varah, Śalya, udyoge yas tvayā kṛtaḥ.
sūta|putrasya saṁgrāme kāryas tejo|vadhas tvayā.

ŚALYA uvāca:

saṁpatsyaty eṣa te kāmah, Kuntī|putra, yath”|lēpsitam.
gaccha, yudhyasva visrabdham. pratijāne jayaṁ tava.

SAÑJAYA uvāca:

anumāny’ ātha Kaunteyo mātulaṁ Madrak’|ēśvaram
nirjagāma mahā|sainyād bhrātr̥bhiḥ parivāritaḥ.
Vāsudevas tu Rādheyam āhave ’bhijagāma vai;
tata enam uvāc’ ēdaṁ Pāṇḍav’|ārthe Gad”|āgrajah:
43.90 «śrutaṁ me, Karṇa, Bhīṣmasya dveṣāt kila na yotsyase.
asmān varaya, Rādheya, yāvad Bhīṣmo na hanyate.
hate tu Bhīṣme, Rādheya, punar eṣyasi saṁyuge
Dhārtarāṣṭrasya sāhāyyaṁ, yadi paśyasi cet samam.»

KARṆA uvāca:

na vipriyaṁ kariṣyāmi Dhārtarāṣṭrasya, Keśava.
tyakta|prāṇaṁ hi mām viddhi Duryodhana|hit’|āiṣiṇam.

SAÑJAYA uvāca:

tac chrutvā vacanaṁ Kṛṣṇaḥ saṁnyavartata, Bhārata,
Yudhiṣṭhira|puro|gaiś ca Pāṇḍavaiḥ saha saṁgataḥ.
atha sainyasya madhye tu prākrośat Pāṇḍav’|āgrajah.
«yo ’smān vṛṇoti, tad ahaṁ varaye sāhya|kāraṇāt.»
43.95 atha tān samabhipreksya Yuyutsur idam abravīt

YUDHI-SHTHIRA said:

Shalya, this has been my boon since you granted it during the preparations for war. In the battle, you must destroy the prowess of Karna the charioteer's son.*

SHALYA said:

Your wish will be fulfilled, son of Kunti, just as you desire. Go and fight with confidence. I promise you victory.

SÁNJAYA said:

Having obtained the permission of his maternal uncle the king of the Madras, the son of Kunti, surrounded by his brothers, left the great army. Meanwhile, Vásu-deva went up to the son of Radha on the battlefield. Gada's elder brother spoke to him for the sake of the Pándavas: "Karna, 43.90 I've heard that you won't fight, out of hatred for Bhishma. So fight for us, son of Radha, until Bhishma's killed! After Bhishma's killed you can rejoin and assist the son of Dhritarashtra in battle, if you see fit."

KARNA said:

I shall not do anything to displease the son of Dhritarashtra, Késhava. You should know that, as Duryódhana's well-wisher, I'm ready to lay down my life for him.

SÁNJAYA said:

Hearing these words, descendant of Bharata, Krishna withdrew and fell in with the Pándavas who were following Yudhi-shthira. Then, in the midst of the warriors, the eldest son of Pandu exclaimed loudly: "He who chooses to fight on our side is considered to be my ally!" And Yuyútsu 43.95 looked at them and, glad in his heart, said to Kunti's son

prīt' |ātmā dharmā |rājānaṃ Kuntī |putraṃ Yudhiṣṭhiraṃ:
«ahaṃ yotsyāmi bhavataḥ saṃyuge Dhārtarāṣṭra |jān,
yuṣmad |artham, mahā |rāja, yadi mām vṛṇuṣe, 'n |agha.»

YUDHIṢṬHIRA uvāca:

ehy ehi! sarve yotsyāmas tava bhrātṛiṇ a |paṇḍitān!
Yuyutso, Vāsudevaś ca, vyaṃ ca brūma sarvaśaḥ.
vṛṇomi tvāṃ, mahā |bāho. yudhyasva mama kāraṇāt.
tvayi piṇḍaś ca tantuś ca Dhṛtarāṣṭrasya dṛśyate.
bhajasv' āsmān, rāja |putra, bhajamānān mahā |dyute.
na bhaviṣyati dur |buddhir Dhārtarāṣṭro 'ty |a |maṣaṇaḥ.

SAÑJAYA uvāca:

- 43.100 tato Yuyutsuḥ Kauravyān parityajya sutāṃs tava
jagāma Pāṇḍu |putrāṇāṃ senāṃ, viśrāva dundubhim.
tato Yudhiṣṭhiro rāja saṃprahrṣtaḥ sah' ānujaiḥ
jagrāha kavacaṃ bhūyo dīptimat, kanak' |ōjjvalam.
pratyapadyanta te sarve rathān svān puruṣa' |rṣabhāḥ.
tato vyūhaṃ yathā |pūrvam pratyavyūhanta te punaḥ.
avādayan dundubhīṃś ca śataśaś c' āiva puṣkarān;
simha |nādāṃś ca vividhān vineduḥ puruṣa' |rṣabhāḥ.
ratha |sthān puruṣa |vyāghrān Pāṇḍavān prekṣya pāṛthivāḥ
Dhṛṣṭadyumn' |ādayaḥ sarve punar jahṛṣire tadā.
43.105 gauravaṃ Pāṇḍu |putrāṇāṃ mānyān mānatāṃ ca tān
dṛṣṭvā mahī |kṣitas tatra pūjayāṃ cakrire bhṛśam.
sauhrdaṃ ca kṛpāṃ c' āiva prāpta |kālam mah' |ātmanām,
dayāṃ ca jñātiṣu parāṃ kathayāṃ cakrire nṛ |pāḥ.
«sādhu! sādhu! iti» sarvatra niśceruḥ stuti |saṃhitāḥ

Yudhi-shthira the King of Righteousness: “If you accept me, faultless one, I shall fight in this battle on your side, against the sons of Dhrita-rashtra.”

YUDHI-SHTHIRA said:

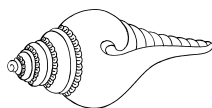
Come, come! We shall all fight your witless brothers! We all say so, Yuyútsu, as does Vásu-deva. I accept you, mighty-armed hero; fight for my cause. It looks like Dhrita-rashtra’s lineage and his funeral riceball* will depend on you! Join us, glorious prince—we accept you into our ranks. That wicked and utterly intolerant Duryódhana won’t live for long.

SÁNJAYA said:

To a beating of drums, Yuyútsu abandoned your sons 43.100
the Káuravas and went over to the army of Pandu’s sons.
And then King Yudhi-shthira—who along with his younger
brothers was delighted—put on once more his bright ar-
mor that shone like gold, and those bull-like men mounted
their chariots and arranged their troops in the counter-
array just as they had done before. The bulls of men had
hundreds of drums and kettledrums beaten, and shouted
out various lion-roars. Seeing the Pándava tigermen seated
on their chariots, Dhrishta-dyumna and all the other kings
were filled with joy once more. Seeing the dignity of Pandu’s 43.105
sons, who honored the honorable, the kings praised them
highly. The lords of the people talked about the friendship,
mercy, and compassion of those great-spirited men toward
their kinsmen. Cries of “Splendid! Splendid!” resounded
everywhere; and those exclamations of praise, along with
hymns eulogizing the glorious men, delighted hearts and
minds. Those who saw or even heard about the conduct

vācaḥ puṇyāḥ kīrtimatāṃ mano|hṛdaya|harṣaṇāḥ.
 mlecchāś c' āryāś ca ye tatra dadṛśuḥ śuśruvus tathā
 vṛttam tat Pāṇḍu|putrāṇām, rurudus te sa|gadgadāḥ.
 tato jaghnur mahā|bherīḥ śataśaś ca sahasraśaḥ,
 śaṅkhāṃś ca go|kṣīra|nibhān dadhmur hr̥ṣṭā manasvinaḥ.

of Pandu's sons sobbed violently, both noblemen and foreigners. Then, thrilled and in high spirits, the men struck hundreds of large kettledrums and blew thousands of milk-white conches.



44-49

BATTLE BEGINS: DAY ONE

44.1 **E**VAM VYŪDHEṢV anīkeṣu māmakeṣv itareṣu ca
ke pūrvam prāharams tatra, Kuravaḥ Pāṇḍavās tathā?

SAÑJAYA uvāca:

bhrātrbhiḥ sahito, rājan putro Duryodhanas tava
Bhīṣmaṃ pramukhataḥ kṛtvā prayayau saha senayā.
tath” āiva Pāṇḍavāḥ sarve Bhīmasena|puro|gamāḥ
Bhīṣmeṇa yuddham icchantāḥ prayayur hr̥ṣṭa|mānasāḥ.
kṣveḍāḥ, kilakilā|śabdāḥ, krakacā, go|viṣāṇikāḥ,
bherī|mṛdaṅga|murajā, haya|kuñjara|niḥsvanāḥ
44.5 ubhayor senayo hy āsaṃs. tatas te ’smān samādravan,
vayaṃ pratinadantaś ca. tad” āsīt tumulaṃ mahat.

mahānty anīkāni mahā|samucchraye
samāgame Pāṇḍava|Dhārtarāṣṭrayoḥ
cakampire śaṅkha|mṛdaṅga|niḥsvanaiḥ,
prakampitān’ īva vanāni vāyunā.
nar’|ēndra|nāg’|āśva|rath’|ākulānām
abhyāgatānām a|śive muhūrte
babhūva ghoṣas tumulaś camūnām,
vāt’|ôddhutānām iva sāgarāṇām.

tasmin samutthite śabde tumule loma|harṣaṇe
Bhīmaseno mahā|bāhuḥ prāṇadad go|vr̥ṣo yathā,
śaṅkha|dundubhi|nirghoṣam, vāraṇānām ca bṛṃhitam,
siṃha|nādaṃ ca sainyānām Bhīmasena|ravo ’bhyabhūt.
44.10 hayānām heṣamāṇānām anīkeṣu sahasraśaḥ
sarvān abhyabhavac chabdān Bhīmasya nadataḥ svanaḥ.

DHRITA-RASHTRA said:

WHEN MY TROOPS and those on the other side were thus drawn up for battle, who struck first, the Kurus or the Pándavas? 44.1

SÁNJAYA said:

Your Majesty, your son Duryódhana, accompanied by his brothers, advanced with his forces after making Bhishma their leader. All the Pándavas, led by Bhima-sena, also advanced, eager as they were to do battle with Bhishma. Then lion-roars, clamorous shouts, the sawing of instruments, the blare of cow-horns, the bang of kettledrums, drums and tabors, the neigh of horses and the trumpeting of elephants arose in both armies. Then, with a wild roar, they charged against us and we against them. There was a great tumult. 44.5

In that violent encounter the huge forces of the Pándavas and the sons of Dhrita-rashtra trembled at the raucous blare of conches and beat of the drums, like forests shaken by a stormy wind. The tremendous noise made by the armies swarming with kings, elephants, horses and chariots, attacking each other in that evil hour, was like that of the oceans raging in a tempest.

When that awful hair-raising din welled up, mighty-armed Bhima-sena roared like a bull, and his roar drowned the clamor of conches and drums, the trumpeting of elephants and the lion-like shouts of the troops. Bhima's war cry drowned out the sound of thousands of horses neighing across the two armies. 44.10

taṃ śrutvā ninadaṃ tasya sainyās tava vitatrasuḥ,
 jīmūtasy' ēva nadataḥ Śakr' | āśani | sama | svanam.
 vāhanāni ca sarvāṇi śakṛṇ | mūtram prasusruvuḥ
 śabdena tasya vīrasya, siṃhasy' ēv' ētare mṛgāḥ.

darśayan ghoram ātmānaṃ, mah" | ābhram iva nādayan,
 vibhīṣayaṃs tava sutān Bhīmasenaḥ samabhyayāt.

taṃ āyāntaṃ mah" | ěṣvāsaṃ s' | ōdaryāḥ paryavārayan
 chādayantaḥ śara | vrātair, meghā iva divā | karam.

44.15 Duryodhanaś ca putras te, Durmukho, Duḥsahaḥ, Śalaḥ,
 Duḥśāsanaś c' ātirathas, tathā Durmaṣaṇo, nṛ | pa,
 Vivimśatiś, Citraseno, Vikarṇaś ca mahā | rathaḥ,
 Purumitro, Jayo, Bhojaḥ, Saumadattiś ca vīryavān
 mahā | cāpāni dhunvanto, meghā iva sa | vidyutaḥ,
 ādadānāś ca nārācān nirmukt' | āśi | viṣ' | ōpamān.

atha te Draupadī | putrāḥ, Saubhadraś ca mahā | rathaḥ,
 Nakulaḥ, Sahadevaś ca, Dhṛṣṭadyumnaś ca Pārṣataḥ
 Dhārtarāṣṭrān pratiyayur ardayantaḥ śitaiḥ śaraiḥ,
 vajrair iva mahā | vegaiḥ śikharāṇi dharā | bhṛtām.

44.20 tasmin prathama | saṃmarde bhīma | jyā | tala | niḥsvane
 tāvakānāṃ pareṣāṃ ca n' āsīt kaś cit parān | mukhaḥ.

His bellow sounded like Shakra's thunderbolt, as though it resounded from a thundercloud, and your troops shivered with fear when they heard it. Terrified by the war cry of that mighty hero, all the horses and elephants soiled themselves with feces and urine, just as other animals do at the roar of the lion.

Looking ferocious and roaring like a huge thundercloud, Bhima-sena launched an attack on your sons, scaring them witless.

Then, Your Majesty, the Káurava brothers, your sons 44.15
Duryódhana, Dúrmukha, Dúhsaha, Shala, the mighty warrior Duhshásana, and Durmárshana, Vivínshati, Chitra-sena, the great warrior Vikárna, Puru-mitra, Jaya, Bhoja and the manly son of Soma-datta brandished huge bows resembling thunderclouds charged with lightning flashes, drew out iron arrows as though releasing poisonous snakes, surrounded the mighty archer as he rushed up and covered him from view in swarms of shafts, like clouds shrouding the sun.

Then the sons of Dráupadi, the great warrior Abhimányu the son of Subhádra, Nákula and Saha-deva, and Dhrishtadyumna the grandson of Príshata, all charged the troops of Dhrita-rashtra's son, maiming them with sharp arrows, just as mountain peaks are rent by hurtling thunderbolts.

Not one of your warriors turned back from that first en- 44.20
counter, which reverberated with the terrible twang of their bowstrings and the palms of their hands.

lāghavam Drona|śiṣyāṇām apaśyam, Bharata|rṣabha,
nimitta|vedhinām, rājāñ, śarān utsrjatām bhṛṣam.
n' ōpaśmyati nirghoṣo dhanuṣām kūjatām tathā.
viniśceruḥ śarā dīptā, jyotimṣ' īva nabhas|talāt.
sarve tv anye mahī|pālāḥ prekṣakā iva, Bhārata,
dadṛśur darśanīyam taṁ bhīmaṁ jñāti|samāgamam.

tatas te jāta|saṁrambhāḥ paras|para|kṛt'āgasah
anyonya|spardhayā, rājan, vyāyacchanta mahā|rathāḥ.
44.25 Kuru|Pāṇḍava|sene te hasty|śva|ratha|saṁkule
śuśubhāte raṇe 't'īva, paṭe citra|gate iva.

tatas te pāṛthivāḥ sarve pragr̥hīta|śar'āsanāḥ
saha|sainyāḥ samāpetuḥ putrasya tava śāsanāt.
Yudhiṣṭhiraṇa c' ādiṣṭāḥ pāṛthivās te sahasraśaḥ
vinadantaḥ samāpetuḥ putrasya tava vāhinīm.
ubhayoḥ senayos tīvraḥ sainyānām sa samāgamah!
antar|dhīyata c' ādityaḥ sainyena rajas" āvṛtaḥ.
prayuddhānām, prabhagnānām, punar āvartinām api
n' ātra sveṣām pareṣām vā viśeṣaḥ samadr̥śyata.
44.30 tasmimṣ tu tumule yuddhe vartamāne mahā|bhave
ati sarvāṇy anīkāni pitā te 'bhivyarocata.

SAÑJAYA uvāca:

45.1 PŪRV'|ĀHṆE TASYA raudrasya yuddham ahno, viśām pate,
prāvartata mahā|ghoraṁ rājñām deh'|āvakartanam.
Kurūṇām Sṛñjayānām ca jigīṣūṇām paras|param,
siṁhānām iva saṁhrādo divam urvīm ca nādayan,
āsīt kilakilā|śabdas tala|śaṅkha|ravaiḥ saha.

Bull of the Bharatas, I witnessed the dexterity of Drona's disciples shooting numerous arrows and always hitting their targets. The twang of the bows did not cease, and blazing arrows flashed through the air like meteors falling from the sky. All the other kings stood like spectators, descendant of Bharata, and observed the exciting and frightening encounter between kinsmen.

Then those great warriors worked themselves into a rage by recalling mutual offences, challenged each other, and fought with utmost exertion. The two armies of the Kurus and the Pándavas, teeming with elephants, horses and chariots, looked as beautiful on the field of battle as if it were painted on canvas. 44.25

Then at your son's command, all those kings lifted their bows and rushed forward along with their troops. And the Pándavas commanded by Yudhi-shthira fell on your son's army by the thousand. Ferocious was encounter between the two forces! The sun disappeared, shrouded as it was by the dust raised by the troops. While they were fighting, retreating and rallying again, no distinction could be made between our soldiers and the hostile ones. And while this terrifying tumultuous combat was unfolding, your father shone out, surpassing the entire army. 44.30

SÁNJAYA said:

IN THE FIRST HALF of that terrible day an extraordinarily fierce battle commenced in which many of the kings were injured. The roar of the lion-like Kurus and the Srín-jayas, both eager to defeat each other, lord of the people, set the sky and the earth ringing. That tremendous noise 45.1

jajñire simha|nādās ca śūrāṇaṃ pratigarjatām,
tala|tr'ābhihatās c' āiva jyā|śabdā, Bharata|rṣabha
pattināṃ pāda|śabdās ca, vājināṃ ca mahā|svanāḥ,
45.5 tottr'āṅkuśa|nipātās ca, āyudhānāṃ ca niḥsvanāḥ,
ghaṇṭā|śabdās ca nāgānāṃ anyonyam abhidhāvatām.
tasmin samudite śabde tumule loma|harṣaṇe
babhūva ratha|nirghoṣaḥ parjanya|ninad'ōpamaḥ.
te manaḥ krūram ādhāya samabhityakta|jīvitāḥ
Pāṇḍavān abhyavartanta sarva ev' ōcchrita|dhvajāḥ.

svayaṃ Śāntanavo, rājann, abhyadhāvad Dhanañjayam,
pragr̥hya karmukam̐ ghoram̐ Kāla|daṇḍ'ōpamam̐ raṇe.
Arjuno 'pi dhanur gr̥hya Gāṇḍīvaṃ loka|viśrutam
abhyadhāvata tejasvī Gāṅgeyaṃ raṇa|mūrdhani.

45.10 tāv ubhau Kuru|śārdūlau paras|para|vadh'āiṣiṇau.
Gāṅgeyas tu raṇe Pārtham̐ viddhvā n' ākampayad balī.
tath' āiva Pāṇḍavo, rājan, Bhīṣmaṃ n' ākampayad yudhi.

Sātyakis tu mah'ēṣv|āsaḥ Kṛtavarmāṇam abhyayāt.
tayoh̐ samabhavad yuddham̐ tumulaṃ loma|harṣaṇam.
Sātyakiḥ Kṛtavarmāṇam, Kṛtavarmā ca Sātyakim
ānarchatuḥ śarair̐ ghorais, takṣamāṇau paras|param.
tau śar'ārcita|sarv'āṅgau śuśubhāte mahā|balau,
vasante puṣpa|śabalau puṣpitāv iva kiṃśukau.

merged with the clap of palms and the blare of conches. And the lion-roars of heroes shouting at one another rose up. The twang of bowstrings stretched by gloved hands, bull of the Bharatas, the heavy tread of foot soldiers, the furious neighing of horses, the falling of goads and hooks, the clash of arms, the jingling of bells on the necks of charging elephants—these sounds were everywhere. Chariot wheels clattered like peals of thunder amid the pandemonium of that hair-raising noise. The cruel-minded Káuravas, ready to sacrifice their lives, brandished their banners and sprang on the Pándavas. 45.5

Then, Your Majesty, the son of Shántanu seized a fearful bow resembling the staff of Death and attacked Dhananjaya on the battlefield. And Árvjuna endowed with great energy, raising his world-famous bow Gandíva, also advanced against the son of Ganga at the front of the battle. Both tried to kill each other, those two tigers of the Kurus. But though he wounded the son of Pritha, the son of Ganga failed to unnerve him. And neither could the Pándava make Bhishma waver in battle, Your Majesty. 45.10

Now the mighty archer Sátyaki attacked Krita-varman. A fierce fight ensued between the two warriors, making my hair stand on end. As they struck at one another, Sátyaki wounded Krita-varman, and Krita-varman pierced Sátyaki with his terrible arrows. Their limbs cut all over with arrows, the two mighty combatants shone like two blossoming *kínshuka* trees adorned with red flowers in the spring.

Abhimanyur mah”|êṣv|āso bṛhad|balam ayodhayat.

45.15 tataḥ Kosala|rāj” āsāv Abhimanyor, viśāṃ pate,
dhvajam ciccheda samare, sārathim ca nyapātayat.
Saubhadras tu tataḥ kruddhaḥ pātite ratha|sārathau
bṛhad|balam, mahā|rāja, vivyādha navabhiḥ śaraiḥ.
ath’ āparābhyām bhallābhyām pītābhyām ari|mardanaḥ
dhvajam ekena ciccheda pārṣṇim, ekena sārathim.
anyonyam ca śaraiḥ kruddhau tataḥṣāte paras|param.

māninaṃ, samare dṛptaṃ, kṛta|vairam mahā|ratham
Bhīmasenas tava sutam Duryodhanam ayodhayat.
tāv ubhau nara|śārdūlau Kuru|mukhyau mahā|balau
45.20 anyonyam śara|varṣābhyām vavrṣāte raṇ’|ājire.
tau tu vīkṣya mah”|ātmānau kṛtinau, citra|yodhinau,
vismayaḥ sarva|bhūtānām samapadyata, Bhārata.

Duḥśāsanas tu Nakulaṃ pratyudyāya mahā|balam
avidhyan niśitair bāṇair bahubhir marma|bhedibhiḥ.
tasya Mādrī|sutaḥ ketum, sa|śaram ca śar|āsanam
ciccheda niśitair bāṇaiḥ prahasann iva, Bhārata,
ath’ āinaṃ pañca|viṃśatyā kṣudrakāṇām samārpayat.
putras tu tava dur|dharṣo Nakulasya mah”|āhave
turaṃ|gāṃś cicchide bāṇair, dhvajam c’ āiva nyapātayat.
45.25 Durmukhaḥ Sahadevaṃ tu pratyudyāya mahā|balam,
vivyādha śara|varṣeṇa yatamānam mah”|āhave.
Sahadevas tato vīro Durmukhasya mahā|raṇe
śareṇa bhṛśa|tikṣṇena pātayām āsa sārathim.

Abhimányu pitted himself against the mighty archer Brihad·bala. The Kósala king split Abhimányu's banner during the fray and toppled his driver from his chariot, lord of the people. His charioteer felled, the enraged son of Subhádra sank nine arrow-shafts into Brihad·bala, great king. With a further two sharp spear-headed arrows, that crusher of foes cut through the enemy's banner, and with another arrow he struck down his rear-charioteer. Both infuriated, they lacerated each other with arrows. 45.15

Bhima·sena fought your son Duryódhana the great warrior, who, swearing hostility, was brimming with battle-pride and arrogance. Those two tigers among men, the mighty leaders of the Kurus, covered one another on the field of battle with showers of arrows. At the spectacle of those two great-spirited, accomplished warriors, skilled in various forms of combat, astonishment overtook all beings, descendant of Bharata. 45.20

Duhshásana encountered mighty Nácula and wounded him with numerous sharp arrows that cut at his vital organs. The son of Madri, almost laughing, used his fine-honed shafts to split the adversary's banner, bow and arrows, descendant of Bharata, and injured him with twenty-five small-headed arrows. During that great combat, your unconquerable son cut down Nácula's horses and felled his standard. Dúrmukha charged mighty Saha-deva as he labored in the battle, and pierced him with a shower of arrows. During that fierce combat, heroic Saha-deva struck down Dúrmukha's charioteer with an extra-sharp arrow. Both of them ferocious in battle, both constantly striving 45.25

tāv anyonyam samāsādyā samare yuddha|dur|madau
trāsayetām śarair ghoraiḥ kṛta|pratiktṛt'āiṣṇau.

Yudhiṣṭhirah svayaṃ rājā Madra|rājānam abhyayāt.
tasya Madr'ādhipaś cāpaṃ dvidhā ciccheda, mārīṣa.
tad apāśya dhanuś chinnaṃ Kuntī|putro Yudhiṣṭhirah
anyat kārmukam ādāya vegavad balavattaram,

45.30 tato Madr'ēśvaram rājā śaraiḥ saṃnata|parvabhiḥ
chādayām āsa saṃkruddhas, «tiṣṭha! tiṣṭh'! ēti» c' ābravīt.

Dhṛṣṭadyumnas tato Droṇam abhyadravata, Bhārata.
tasya Droṇaḥ su|saṃkruddhaḥ par"āsu|karaṇam dṛḍham
tridhā ciccheda samare yatamānasya kārmukam.
śaram c' āiva mahā|ghoraṃ Kāla|daṇḍam iv' āparam
preṣayām āsa samare. so 'śya kāye nyamajjata.
ath' ānyad dhanur ādāya, sāyakāṃś ca catur|daśa,
Droṇam Drupada|putras tu prativivyādha saṃyuge.
tāv anyonyam su|saṃkruddhau cakratuḥ su|bhṛśaṃ raṇam.

45.35 Saumadattiṃ raṇe Śaṅkho rabhasaṃ rabhaso yudhi
pratyudyayau, mahā|rāja, «tiṣṭha! tiṣṭh'! ēti» c' ābravīt.
tasya vai dakṣiṇam vīro nirbibheda raṇe bhujam.
Saumadattis tathā śaṅkhaṃ jatru|deśe samāhanat.
tayoh samabhavad yuddham ghora|rūpaṃ, viśaṃ pate,
dṛptayoh samare tūrṇam Vṛtra|Vāsavayor iva.

to counter one another, they terrified each other with their frightful arrow-shots.

King Yudhi-shthira himself attacked the ruler of the Madras. And the king of the Madras split his adversary's bow in two, my lord. Then Yudhi-shthira, the son of Kunti, threw aside the broken bow and grabbed another one, which was strong and dispatched arrows at great speed. Then the king covered the ruler of the Madras with straight arrows, shouting angrily: "Stay still! Stay still!" 45.30

Dhrishta-dyumna rushed at Drona, descendant of Bharata. Immensely enraged by this attack, Drona split in three the Panchála prince's hard bow, designed to take men's lives. In that combat he shot a dreadful arrow, as though it were the second staff of Death. That arrow penetrated his adversary's body. But continuing the battle, the son of Drúpada seized another bow and fourteen arrows and hit Drona in return with his shafts. Furious with one another, they went on fighting violently.

Energetic Shankha advanced in battle against the powerful son of Soma-datta, and shouted at him: "Stay still! Stay still!" That hero pierced his adversary's right arm in that encounter, and the son of Soma-datta struck Shankha in the shoulder joint. Thereafter a frightening combat ensued on the battlefield between those two proud heroes, lord of the people, which resembled the fight waged in the olden days by Vritra and Vāsava. 45.35

Bāhlikam tu raṇe kruddham kruddha|rūpo, viśam pate,
 abhyadravad a|mey'ātma Dhr̥ṣṭaketur mahā|rathaḥ.
 Bāhlikas tu tato, rājan, Dhr̥ṣṭaketum a|marṣaṇam
 śarair bahubhir ānarchat, siṃha|nādam ath' ānadat.

45.40 Cedi|rājas tu saṃkruddho Bāhlikam navabhiḥ śaraiḥ
 vivyādha samare tūrṇam, matto mattam iva dvi|pam.
 tau tatra samare kruddhau, nardantau ca muhur muhuḥ
 samīyatuḥ su|saṃkruddhāv Aṅgāraka|Budhāv iva.

rākṣasaṃ krūra|karmāṇam krūra|karmā Ghaṭotkacaḥ
 Alambuṣaṃ pratyudiyād, Balaṃ Śakra iv' āhave.
 Ghaṭotkacas tataḥ kruddho rākṣasaṃ taṃ mahā|balam
 navatyā sāyakais tikṣṇair dārayām āsa, Bhārata.
 Alambuṣas tu samare Bhaimaseniṃ mahā|balam
 bahudhā dārayām āsa śaraiḥ saṃnata|parvabhiḥ.

45.45 vyabhrājetām tatas tau tu saṃyuge śara|vikṣatau,
 yathā dev'āsure yuddhe Bala|Śakrau mahā|balau.

Śikhaṇḍī samare, rājan, Drauṇim abhyudyayau balī.
 Aśvatthāmā tataḥ kruddhaḥ Śikhaṇḍīnam upasthitam
 nārācena su|tikṣṇena bhṛśaṃ viddhvā vyakampayat.
 Śikhaṇḍy api tato, rājan, Droṇa|putram atādayat
 sāyakena su|pītena, tikṣṇena, niśītena ca.
 tau jaghnatus tad" ānyonyam śarair bahu|vidhair mṛdhe.

The mighty warrior Dhrishta-ketu, of limitless spirit, in a rage attacked Báhlíka who was furious in battle, ruler of the people. And in that encounter, Your Majesty, indignant Báhlíka shouted out a lion-roar and wounded Dhrishta-ketu with numerous arrows.

The king of the Chedis, enraged on the field of battle quickly shot nine arrows into Báhlíka, just as one maddened elephant attacks another which is likewise frenzied. Roaring now and again, they fought in great wrath, like the planets Mars and Mercury. 45.40

Cruel-acting Ghatótkacha encountered the *rákshasa* demon Alámbusha horrifying in his feats, like Shakra confronting Bala in combat. Angry Ghatótkacha pierced that mighty demon with ninety sharp arrows, descendant of Bharata. And Alámbusha inflicted many wounds on the mighty son of Bhima-sena with his straight arrows. Wounded with arrows, they shone in that encounter like mighty Shakra and powerful Bala in the battle of the gods and the *ásura* demons. 45.45

Mighty Shikhándin, Your Majesty, attacked the son of Drona in battle. Infuriated, Ashva-tthaman then slashed Shikhándin, who was standing in front of him, with a sharp iron shaft, making him shudder. Then Shikhándin wounded the son of Drona with a well-whetted pointed copper arrow. In this way they continued to strike one another in combat with arrows of various kinds.

Bhagadattam raṇe śūram Virāṭo vāhinī|patih
abhyayāt tvarito, rājaṃs. tato yuddham avartata.

45.50 Virāṭo Bhagadattena śara|varṣeṇa, Bhārata,
abhyavarṣat su|saṃkruddho, meghe vṛṣṭyā iv' ā|calam.
Bhagadattas tatas tūrṇam Virāṭam pṛthivī|patim
chādayām āsa samare meghaḥ sūryam iv' ōditam.

Bṛhat|kṣatram tu Kaikeyam Kṛpaḥ Śāradvato yayau.
tam Kṛpaḥ śara|varṣeṇa chādayām āsa, Bhārata.
Gautamam Kekayaḥ kruddhaḥ śara|vṛṣṭy" ābhyapūrayat.
tāv anyonyam hayān hatvā, dhanuś chittvā ca, Bhārata
virathāv asi|yuddhāya samīyatur a|marṣaṇau.
tayos tad abhavad yuddham ghora|rūpaṃ su|dāruṇam.

45.55 Drupadas tu tato, rājan, Saindhavam vai Jayadratham
abhyudyayau saṃprahrṣṭo hrṣṭa|rūpaṃ paran|tapaḥ.
tataḥ Saindhavako rājā Dupadam viśikhais tribhiḥ
tādayām āsa samare; sa ca tam pratyavidhyata.
tayoh samabhavad yuddham ghora|rūpaṃ, su|dāruṇam,
īkṣaṇa|prīti|jananam, Śukr'|Āṅgārakayor iva.

Vikarṇas tu sutas tubhyam Sutasomam mahā|balam
abhyayāj javanair aśvais. tato yuddham avartata.
Vikarṇaḥ Sutasomam tu viddhvā n' ākampayac charaiḥ;
Sutasomo Vikarṇam ca. tad adbhutam iv' ābhavat!

Viráta, the commander of a division, made a swift battle charge against valiant Bhaga-datta, Your Majesty, and a skirmish ensued. Furious Viráta poured a shower of arrows on Bhaga-datta, descendant of Bharata, just as a cloud pours rain on a mountain. But in that combat, Bhaga-datta quickly covered King Viráta with arrows, like a cloud shrouding the risen sun. 45.50

Kripa the son of Sharádvat attacked Brihat-kshatra the ruler of the Kékayas. Kripa covered him in a downpour of arrows, descendant of Bharata. The enraged king of the Kékayas also enveloped the angry grandson of Gótama in a rain of shafts, Bhárata. After killing each other's horses and splitting one another's bows, the two combatants, robbed of their chariots, furiously attacked one another with swords. Their fight was fierce and terrible.

Meanwhile enemy-crusher Drúpada, full of excitement, attacked Jayad-ratha the ruler of the Sindhus, who was likewise fired up, Your Majesty. In that engagement the king of the Sindhus wounded Drúpada with three arrows, and his adversary injured him in return. The combat that ensued was horrible, terrifying, yet as beautiful to behold as the conflict between the planets Venus and Mars. 45.55

Your son Vikárna with his speedy horses rushed at mighty Suta-soma, and a struggle began. Although Vikárna lacerated Suta-soma with his arrows, he could not sway him. Neither could Suta-soma make Vikárna waver. It was like a miracle!

45.60 Suśarmāṇaṃ nara|vyāghraṃ Cekitāno mahā|rathaḥ
 abhyadravat su|saṃkruddhaḥ Pāṇḍav'ārthe parākramī.
 Suśarmā tu, mahā|rāja, Cekitānaṃ mahā|ratham
 mahatā śara|varṣeṇa vārayām āsa saṃyuge.
 Cekitāno 'pi saṃrabdhaḥ Suśarmāṇaṃ mah'"āhave
 prācchādayat tam iṣubhir, mahā|megha iv' ā|calam.

Śakuniḥ Prativindhyaṃ tu parākrāntaṃ parākramī
 abhyadravata, rāj'|lendra, mattaḥ siṃha iva dvi|pam.
 Yaudhiṣṭhiras tu saṃkruddhaḥ Saubalaṃ niśitaiḥ śaraiḥ
 vyadārayata saṃgrāme, Maghavān iva dānavam.

45.65 Śakuniḥ Prativindhyaṃ tu pratividhyantam āhave
 vyadārayan mahā|prājñaḥ śaraiḥ saṃnata|parvabhiḥ.

Sudakṣiṇaṃ tu, rāj'|lendra, Kāmbojānāṃ mahā|ratham
 Śrutakarmā parākrāntam abhyadravata saṃyuge.
 Sudakṣiṇas tu samare Sāhadeviṃ mahā|ratham
 viddhvā n' ākampayata vai, Mainākam iva parvatam.
 Śrutakarmā tataḥ kruddhaḥ Kāmbojānāṃ mahā|ratham
 śarair bahubhir ānarchad, dārayann iva sarvaśaḥ.

Irāvān atha saṃkruddhaḥ Śrutāyuṣaṃ a|marṣaṇam
 pratyudyayau raṇe yatto yattarūpataram tataḥ.

45.70 Ārjunis tasya samare hayān hatvā mahā|rathaḥ
 nanāda su|mahan nādaṃ; tat sainyaṃ pratyapūrayat.
 Śrutāyus tv atha saṃkruddhaḥ Phālguneḥ samare hayān
 nijaghāna gad'"āgreṇa. tato yuddham avartata.

The great warrior Chekitána, that furious and courageous tiger among men, advanced against Sushárman in defense of the Pándavas. But Sushárman restrained Chekitána in battle with a heavy rain of arrows, great king. During the heavy fighting Chekitána, filled with rage, shrouded Sushárman with arrows, just as a huge stormcloud covers a mountain with rain. 45.60

Brave Shákuni rushed at valiant Prativíndhya, king of kings, like a frenzied lion attacking an elephant. In that encounter, the furious son of Yudhi-shthira wounded the son of Súbala with his sharp arrows, like Mághavat fighting with a demon. In that intense battle Shákuni, the man of high intelligence, struck Prativíndhya in return, piercing him with straight arrows. 45.65

King of kings, during the hostilities Shruta-karman charged at courageous Sudákshina, the great warrior of the Kambójas. Although Sudákshina hurt that mighty warrior, the son of Saha-deva, he failed to make him tremble: his adversary stood like Mount Maináka. Then Shruta-karman in a rage plastered the great warrior of the Kambójas with numerous arrows, wounding him everywhere.

In the meantime, the infuriated enemy-tamer Irávat, intent on battle, advanced against the determined scorcher of foes Shrutáyus. The mighty son of Árjuna, the great warrior, killed his adversary's horses and shouted out a loud roar that reached across the hostile army. Then Shrutáyus wrathfully struck down the horses of Phálguna's son with the tip of his mace, and the fight went on. 45.70

Vind' | Ânuvindāv Āvantlyau Kuntibhojaṃ mahā | ratham
sa | senaṃ sa | sutaṃ vīraṃ saṃsasajjatur āhave.
tatr' ādbhutam apaśyāma taylor ghoraṃ parākramam.
ayudhyetāṃ sthiraū bhūtvā mahatyā senayā saha.
Anuvindas tu gadayā Kuntibhojaṃ atāḍayat.
Kuntibhojas tatas tūrṇaṃ śara | vrātair avākirat.

45.75 Kuntibhoja | sutaś c' āpi Vindaṃ vivyādha sāyakaiḥ;
sa ca taṃ pratvivyādha. tad adbhutam iv' ābhavat.

Kekayā bhrātaraḥ pañca Gāndhārān pañca, māriṣa,
sa | sainyaś te sa | sainyaṃś ca yodhayām āsur āhave.

Vīrabāhuś ca te putro Vairāṭiṃ ratha | sattamam
Uttaraṃ yodhayām āsa; vivyādha niśitaiḥ śaraiḥ.
Uttaraś c' āpi taṃ dhīraṃ vivyādha niśitaiḥ śaraiḥ.

Cedi | rāt samare, rājann, Ulūkaṃ samabhidravat.
tath" āiva śara | varṣeṇa Ulūkaṃ samavidhyata,
Ulūkaś c' āpi taṃ bāṇair niśitair loma | vāhibhiḥ.

45.80 taylor yuddhaṃ samabhavad ghora | rūpaṃ, viśāṃ pate.
dārayetāṃ su | saṃkruddhāv anyonyam a | parājītau.

evaṃ dvandva | sahasrāṇi ratha | vāraṇa | vājinaṃ
padātinaṃ ca samare tava teṣāṃ ca saṃkule.
muhūrtam iva tad yuddham āsīn madhura | darśanam.
tata unmattavad, rājan, na prājñāyata kiṃ cana.
gajo gajena samare, rathinaṃ ca rathī yayau,
aśvo 'śvaṃ samabhiprāyāt, padātiś ca padātinam.

Vinda and Anuvinda of Avánti assailed heroic Kunti-bhoja, the great warrior, who was at the head of his troops together with his son. It was a wonder for us to see the terrific courage of the two princes, as they steadfastly fought a large number of troops. Anuvinda hurled a mace at Kunti-bhoja, but Kunti-bhoja quickly enveloped him in a rain-storm of arrows. The son of Kunti-bhoja pierced Vinda with several shafts, but Vinda also wounded him in return. It seemed a miracle. 45.75

The Kékaya brothers, supported by their troops, engaged the five princes of Gandhára in battle along with their soldiers, my lord.

Your son Vira-bahu fought against Viráta's son Úttara, the best of warriors, and shot nine shafts into him. Úttara also injured him with a number of sharpened arrows.

The ruler of the Chedis, Your Majesty, attacked Ulúka in battle. He wounded Ulúka in a downpour of shafts, and Ulúka too hurt him with his sharp feathered arrows. A terrifying fight ensued between them, lord of the people. Both invincible, they tore at one another in their great anger. 45.80

Thus thousands of duels between chariot-riding warriors, elephant-riders, horsemen and foot soldiers of your side and the enemy were fought in that great battle. For a while the engagement was pleasing to behold, but soon it grew as if frenzied, Your Majesty, and nothing could be seen. In that encounter elephants battled with elephants, chariots with chariots, horsemen with horsemen, and foot soldiers with foot soldiers.

tato yuddham su|dur|dharṣaṃ vyākulaṃ samapadyata
 śūrāṇaṃ samare tatra samāsādy' êtar' êtaram.
 45.85 tatra deva'rṣayaḥ, siddhās, cāraṇās ca samāgatāḥ
 praikṣanta tad raṇaṃ ghoraṃ dev'âsura|samam bhuvi.
 tato danti|sahasrāṇi, rathānāṃ c' âpi, mārīṣa,
 aśv'âughāḥ puruṣ'âughās ca viparītaṃ samāyayuh.
 tatra tatr' âiva drśyante ratha|vāraṇa|pattayaḥ,
 sādinaś ca, nara|vyāghra, yudhyamānā muhur muhuḥ.

SAÑJAYA uvāca:

46.1 RĀJAÑ, ŚATA|SAHASRĀṆI tatra tatra padātinām
 nirmayādaṃ prayuddhāni. tat te vakṣyāmi, Bhārata.
 na putraḥ pitaraṃ jajñe, na pitā putram aurasam,
 na bhrātā bhrātaraṃ tatra, svasrīyaṃ na ca mātulaḥ,
 na mātulaṃ ca svasrīyo, na sakhāyaṃ sakhā tathā.
 āviṣṭā iva yudhyante Pāṇḍavāḥ Kurubhiḥ saha.
 rath'ânīkaṃ nara|vyāghrāḥ ke cid abhyapatan rathaiḥ.
 abhajyanta yugair eva yugāni, Bharata'rṣabha.
 46.5 rath'êṣās ca rath'êṣābhiḥ; kūbarā ratha|kūbaraiḥ;
 saṃgataiḥ sahitāḥ ke cit paras|para|jighāṃsavaḥ.
 na śekuś calitum ke cit saṃnipatya rathā rathaiḥ.
 prabhinnās tu mahā|kāyāḥ saṃnipatya gajā gajaiḥ
 bahudh" âdārayan kruddhā viṣāṇair itar'êtaram.
 sa|toraṇa|patākaiś ca vāraṇā vara|vāraṇaiḥ
 abhiṣṭya, mahā|rāja, vegavadbhir mahā|gajaiḥ

Then, as heroes attacked each other on the battlefield, the battle became confused and dreadful. The divine *rishis*, *siddhas* and *chárānas* assembled to watch the fierce encounter there on earth that resembled the war between the gods and demons. Thousands of elephants and chariots, my lord, and multitudes of horsemen and foot soldiers fought contrary to the rules. Here and there chariots, elephants, infantry and cavalry, tiger among men, could be seen battling each other again and again. 45.85

SÁNJAYA said:

YOUR MAJESTY, descendant of Bharata, I shall now describe to you how hundreds of thousands of soldiers fought there, overstepping the limits of just warfare. 46.1

The son would not recognize his father, nor the father his son. The brother would not recognize his own brother. The uncle would not recognize his nephew, nor the nephew his uncle. Friend did not know friend.

The Pándavas and the Kurus fought as if possessed by demons. Some warriors, tigers among men, attacked the enemy's chariot division with their chariots. Yoke dashed against yoke and broke apart, bull of the Bharatas. Chariot shafts and poles clashed against other shafts and poles. Some combatants sprang jointly on groups of others, all eager to kill each other. Some chariots, after clashing with other chariots, were unable to move. 46.5

Huge elephants in rut fell upon other elephants, and angrily lacerated one another with their tusks. Many elephants, rushing against fine elephants, huge and violent with howdahs and banners on their backs, roared in painful

dantair abhihatās tatra cukruśuḥ param|āturāḥ.
 abhinītās ca śikṣābhis tottr'āṅkuśa|samāhatāḥ
 a|prabhinnāḥ prabhinnānām saṃmukh'ābhimukhā yayuḥ.

46.10 prabhinnair api saṃsaktāḥ ke cit tatra mahā|gajāḥ
 krauñcavan ninadaṃ kṛtvā dudruvuḥ sarvato|diśam.
 samyak praṇītā nāgās ca prabhinna|karaṭa|mukhāḥ
 ṛṣṭi|tomara|nārācair nirviddhā vara|varaṇāḥ
 praṇedur bhinna|marmāṇo, nipetuś ca gat'āsavah.
 prādravanta diśaḥ ke cin nadanto bhairavān ravān.

gajānām pāda|rakṣās tu vyūḍh'ôraskāḥ, prahāriṇaḥ
 ṛṣṭibhiś ca, dhanurbhiś ca, vimalaiś ca paraśvadhāiḥ,
 gadābhir, musalaiś c' āiva, bhindilpālāiḥ sa|tomaraiḥ,
 āyasaiḥ parighaiś c' āiva, nistriṃśair vimalaiḥ śitaiḥ

46.15 pragrṛhītaiḥ su|saṃrabdhā dravamānās tatas tataḥ
 vyadrśyanta, mahā|rāja, paras|para|jighāṃsavah.
 rājamānās ca nistriṃśāḥ saṃsiktā nara|śoṇitaiḥ
 pratyadrśyanta śūrāṇām anyonyam abhidhāvatām.
 avakṣipt'āvadhūtānām asīnām vīra|bāhubhiḥ
 saṃjajñe tumulaḥ śabdaḥ patatām para|marmasu.

gadā|musala|rugṇānām, bhinnānām ca var'āsibhiḥ,
 danti|dant'āvabhinnānām, mṛditānām ca dantibhiḥ
 tatra tatra nar'āughāṇām krośatām itar'êtaram
 śūsruvur dāruṇā vācaḥ, pretānām iva, Bhārata.

46.20 hayair api hay'ārohās cāmar'āpīḍa|dhāribhiḥ,
 haṃsair iva mahā|vegair, anyonyam abhividrutāḥ.
 tair vimuktā mahā|prāsā jāmbūnada|vibhūṣaṇāḥ,
 āśu|gā, vimalās, tīkṣṇāḥ saṃpetur bhujag'ôpamāḥ.

agony when struck by their tusks, great king. Tamed by training and urged on by pikes and hooks, elephants that were not in rut encountered the rutting ones. Clashing with those in rut, some huge elephants made shrill curlew-like cries and lumbered off in every direction. Many fine elephants, well trained, with rut juice trickling from their temples and mouths, received injuries from swords, lances and arrows, and with their vital organs perforated, screamed and fell down lifeless. Others ran off in every direction, roaring savagely. 46.10

The broad-chested infantry-men who guarded the elephants' legs, armed with darts, bows, bright battle-axes, maces, clubs, javelins, lances, bludgeons with iron spikes, and sharp glistening swords, were seen running now here, now there, great king, filled with violent rage and desperate to kill each other. The swords of the brave warriors charging each other, soaked with human blood, seemed to shine brilliantly. Swords gripped in heroic arms made a tumultuous sound as they whirled and swiped at the vital organs of their enemies. 46.15

Here and there one could hear the heart-rending wails of countless men, smashed with maces and clubs, struck by fine swords, pierced and ground by elephants' tusks, desperately calling out to each other. They recalled the wail of creatures doomed to hell, descendant of Bharata.

Riders charged at each other on fast horses adorned with chowrie plumes, resembling swans. They hurled radiant gold-ornamented darts, sharp, long and swift, which descended like snakes. Some heroic horsemen, leaping up on their swift horses, attacked large chariots and chopped off 46.20

asvair agrya|javaiḥ ke cid āplutya mahato rathān
śirāmsy ādadire vīrā rathinām asva|sādināḥ.
bahūn api hay'ārōhān bhallaiḥ saṃnata|parvabhiḥ
rathī jaghāna saṃprāpya bāṇa|gocaram āgatān.

naga|megha|pratikāśās c' ākṣipya tura|gān gajāḥ
pādair ev' āvamṛdnanta mattāḥ, kanaka|bhūṣaṇāḥ.

46.25 pāṭyamāneṣu kumbheṣu pārśveṣv api ca vāraṇāḥ
prāsair vinihatāḥ ke cid vineduḥ param'āturaḥ.
s'āśv'ārōhān hayān kāñ cid unmathya vara|vāraṇāḥ
sahasā cikṣipus tatra saṃkule bhairave sati.
s'āśv'ārōhān viṣāṇ'āgrair utkṣipya tura|gān gajāḥ
rath'āughān abhimṛdnantaḥ sa|dhvajān paricakramuḥ.
puṃstvād atimadatvāc ca ke cid atra mahā|gajāḥ
s'āśv'ārōhān hayāñ jaghnuḥ karaiḥ sa|caraṇais tathā.

asv'ārōhaiś ca samare hasti|sādibhir eva ca
pratimāneṣu gātreṣu pārśveṣv abhi ca vāraṇān
āsu|gā vimalās tikṣṇāḥ saṃpetur bhujag'ōpamāḥ.

46.30 nar'āśva|kāyān nirbhidyā lauhāni kavacāni ca
nipetur vimalāḥ śaktyo vīra|bāhubhir arpitāḥ
mah"ōlkā|pratimā ghorās tatra tatra viśāṃ pate.

dvīpi|carm'āvanaddhaiś ca, vyāghra|carma|cchadair api
vikośair vimalaiḥ khaḍgair abhijagmuḥ parān raṇe.
abhiplutam, abhikruddham, eka|pārśv'āvadāritam
vidarśayantaḥ saṃpetuḥ khaḍga|carma|paraśvadhaiḥ.
ke cid ākṣipya kariṇaḥ s'āśvān api rathān karaiḥ
vikarṣanto diśaḥ sarvāḥ saṃpetuḥ sarva|śabda|gāḥ.
śaṅkubhir dāritāḥ ke cit, saṃbhinnās ca paraśvadhaiḥ,

the charioteers' heads. And a single chariot-riding warrior with straight spear-headed shafts killed numbers of caval-rymen who were within range of his arrows.

There were furious elephants adorned with golden trap-pings and resembling newly formed clouds, which toppled the horses and trampled them with their feet. Some ele-phants, struck by darts which cut their temples and sides, roared in painful agony. In that horrible confusion many huge elephants threw horses along with their riders and crushed them. Some elephants, tossing horses and riders with their tusks, went on the rampage and crushed scores of banner-bearing chariots. Other huge elephants, in a frenzy of excess male energy, killed horses and their riders with their trunks and legs. 46.25

Swift arrows, gleaming, sharp and reptilian, discharged in the battle by horsemen and elephant-riders, hit elephants in the head, limbs and sides. There were terrible glistening javelins, resembling large meteors, which, when hurled by heroic arms, fell here and there, cutting through the bodies of men and horses and tearing through iron armor, lord of the people. 46.30

Hordes of combatants, taking their radiant swords out of sheaths made of leopard and tiger skin, charged the enemy in battle. Warriors fell upon each other with swords, shields and battle-axes, displaying the 'rushing,' the 'furious' and the 'side-slashing' movements. Elephants ran in all direc-tions, pulling aside chariots and toppling them over with their trunks, all the while trumpeting out all sorts of noises. Some men were pierced by javelins, some struck down by

46.35 hastibhir mṛditāḥ ke cit, kṣuṇṇās c' ânye turam|gamaiḥ,
ratha|nemi|nikṛttās ca, nikṛttā niśitaiḥ śaraiḥ.

vikrośanti narā, rājaṃs, tatra tatra sma bāndhavān:
putrān anye, pitṛn anye, bhrātṛiṃs ca saha bāndhavaiḥ,
mātulān, bhāgineyāṃs ca, parān api ca saṃyuge.
vikīrṇ' |ântrāḥ su|bahavo, bhagna|sakthās ca, Bhārata,
bāhubhiś c' âpare chinnaḥ, pārśveṣu ca vidāritāḥ
krandantaḥ samadṛśyanta, tṛṣitā, jīvit'|ēpsavaḥ.
tṛṣā|parigatāḥ ke cid alpa|sattvā, viśāṃ pate,
bhūmau nipatitāḥ saṃkhye mṛgayāṃ cakrire jalam.

46.40 rudhir'|âugha|pariklinnāḥ, kliśyamānās ca, Bhārata,
vyanindan bhr̥śam ātmānaṃ, tava putrāṃs ca saṃgatān.

âpare kṣatriyāḥ sūrāḥ kṛta|vairāḥ paras|param
n' âiva śāstraṃ vimuñcanti, n' âiva krandanti mārīṣa.
tarjayanti ca saṃhṛṣṭās tatra tatra paras|param,
ādaśya daśanaś c' âpi krodhāt sva|radana|cchadam,
bhru|kuṭi|kuṭilair vaktraiḥ prekṣante ca paras|param.
âpare kliśyamānās tu vraṇ'|ārtāḥ, śara|pīḍitāḥ
niṣkūjāḥ samapadyanta dṛḍha|sattvā, mahā|balāḥ.
anye ca virathāḥ sūrā ratham anyasya saṃyuge

46.45 prārthayānā nipatitāḥ saṃkṣuṇṇā vara|vāraṇaiḥ
aśobhanta, mahā|rāja, puṣpitā iva kiṃśukāḥ.
saṃbabhūvur anīkeṣu bahavo bhairava|svanāḥ

battle-axes, some crushed by elephants, some trampled by horses, some smashed by chariot wheels or cut down by whetted arrows. 46.35

Men on the battlefield called out to their kinsmen, Your Majesty. Some called out to their sons, some to their fathers, some to their brothers and close relatives, uncles, nephews and others. A great number of combatants had their entrails scattered around, many had their thighs broken, descendant of Bharata. We saw some with their arms chopped off and sides cut open, howling, clinging to life. Others had little strength left, lord of the people, and lay on the bare ground in the field of battle, tormented by thirst, desperate for water. Soaked in gushing blood and tortured by pain, they violently cursed themselves and your sons for the encounter, descendant of Bharata. 46.40

There were other heroic warriors who maintained their feuds against each other, and they neither discarded their weapons nor cried out, my lord. Though wounded, they continued to rail at one another in their excitement and, biting their lips with their teeth in fury, they knitted their brows and glared at each other fiercely. Some steadfast and mighty heroes, however afflicted by pain, tortured by arrows and tormented by their wounds, remained silent. Other brave warriors, ripped from their chariots in combat, asked others to lift them into theirs, but fell down and were crushed by huge elephants. They looked beautiful, like flowering *kinshuka* trees, great king. Many frightful cries resounded throughout the divisions. 46.45

vartamāne mahā|bhīme tasmin vīra|vara|kṣaye,
 nijaghāna pitā putraṃ, putraś ca pitaraṃ raṇe;
 svasrīyo mātulaṃ c' āpi, svasrīyaṃ c' āpi mātulaḥ;
 sakhā sakhāyañ ca tathā, saṃbandhī bāndhavaṃ tathā.
 evaṃ yuyudhire tatra Kuravaḥ Pāṇḍavaḥ saha
 vartamāne tathā tasmin nirmalyāde bhayānake.
 Bhīṣmam āsādy Pārthānāṃ vāhinī samakampata.

46.50 ketunā pañca|tāreṇa tālena, Bharata'|rṣabha,
 rājatena mahā|bāhur ucchritena mahā|rathe
 babhau Bhīṣmas tadā, rājaṃś, candramā iva Meruṇā.

SAÑJAYA uvāca:

47.1 GATA|PŪRV'|ĀHṆA|bhūyīṣṭhe tasminn ahani dāruṇe,
 vartamāne tathā raudre mahā|vīra|vara|kṣaye,
 Durmukhaḥ, Kṛtavarmā ca, Kṛpaḥ, Śalyo, Vivimśatiḥ
 Bhīṣmaṃ jugupur āsādy tava putreṇa coditāḥ.
 etair atirathair guptaḥ pañcabhir Bharata'|rṣabhaḥ
 Pāṇḍavānāṃ anīkāni vijagāhe mahā|rathaḥ.

Cedi|Kāśi|Karūṣeṣu, Pāñcāleṣu ca, Bhārata,
 Bhīṣmasya bahudhā tālaś caran ketur adrṣyata.
 47.5 sa śīrāṃsi raṇe 'rīṇāṃ, rathāṃś ca sa|yuga|dhvajān
 nicakarta mahā|vegair bhallaiḥ saṃnata|parvabhiḥ.
 nṛtyato ratha|mārgeṣu Bhīṣmasya, Bharata'|rṣabha,
 bhr̥ṣam āta|svaraṃ cakrur nāgā marmaṇi tāḍitāḥ.

It was a truly dreadful battle, during which excellent heroes were slaughtered; the father killed his son and the son killed his father, the nephew killed his uncle and the uncle killed his nephew, friend killed friend, and relative killed kinsman. Thus did the Pándavas and the Káuravas fight. And in that horrible combat that overstepped the limits of just warfare, the army of the Parthas began to waver just as it came near Bhishma.

Your Majesty, bull of the Bharatas, in his chariot with its lofty silver banner bearing an emblem of a palm tree and five stars, mighty-armed Bhishma shone like the moon on Mount Meru. 46.50

SÁNJAYA said:

TOWARDS THE END of the morning of that dreadful day, while the frightful combat which had seen the slaughter of great heroes continued to rage, Dúrmukha, Krita-varman, Kripa, Shalya and Vivínshati were urged by your son to stay close to Bhishma and protect him. Guarded by these five mighty warriors, that great warrior, the bull of the Bharatas, broke through the Pándava ranks. 47.1

The sign of the palm tree on Bhishma's banner seemed to multiply, for one could see it sweeping through the Chedis, the Kashis, the Karúshas and the Panchálas, descendant of Bharata. During that combat Bhishma chopped off his enemies' heads and destroyed their chariots complete with yokes and banners with his swift, level, spear-tipped arrows. Bhishma seemed to dance in his chariot as it whirled about, bull of the Bharatas. Elephants cried out in screams of agony after he injured their vital organs. 47.5

Abhimanyuḥ su|saṃkruddhaḥ piśaṅgais tura|g'|ōttamaiḥ
 saṃyuktaṃ ratham āsthāya prāyād Bhīṣma|ratham prati.
 jāmbūnada|vicitreṇa karṇikāreṇa ketunā
 abhyavartata Bhīṣmaṃ ca, tāṃś c' āiva ratha|sattamān.
 sa tāla|ketos tīkṣṇena ketum āhatya patriṇā
 Bhīṣmeṇa yuyudhe vīras, tasya c' ānurathaiḥ saha.

47.10 Kṛtavarmāṇam ekena, Śalyaṃ pañcabhir āyasaḥ
 viddhvā navabhir ānarchac chit'āgraiḥ prapitāmaham.
 pūrṇ'āyata|visṛṣṭena, samyak praṇihitena ca
 dhvajam ekena vivyādha jāmbūnada|parīṣkṛtam.
 Durmukhasya tu bhallena sarv'āvaraṇa|bhedinā
 jahāra sārathēḥ kāyāc chiraḥ saṃnata|parvaṇā.
 dhanuś ciccheda bhallena kārtasvara|vibhūṣitam
 Kṛpasya niśit'āgreṇa. tāṃś ca tīkṣṇa|mukhaiḥ śaraiḥ
 jaghāna parama|kruddho nṛtyann iva mahā|rathaḥ.

tasya lāghavam udvīkṣya tutuṣur devatā api.

47.15 labdha|lakṣyatayā Kārṣṇeḥ sarve Bhīṣma|mukhā rathāḥ
 sattvavantam amanyanta, sākṣād iva Dhanañjayam.
 tasya lāghava|mārga|stham alāta|sadṛśa|prabham
 diśaḥ paryapatac cāpaṃ, Gāṇḍīvam iva ghoṣavat.

tam āsādy mahā|vegair Bhīṣmo navabhir āsu|gaiḥ
 vivyādha samare tūrṇam Ārjuniṃ para|vīra|hā,
 dhvajam c' āsya tribhir bhallaiś ciccheda param'āujasaḥ,
 sārathiṃ ca tribhir bāṇair ājaghāna yata|vrataḥ.
 tath' āiva Kṛtavarmā ca, Kṛpaḥ, Śalyaś ca, mārīṣa,
 viddhvā n' ākampayat Kārṣṇiṃ, Mainākam iva parvatam.

Then Abhimányu, stationed on a chariot yoked with fine bay horses, advanced toward Bhishma's chariot in a towering rage. Bearing an emblem of a *karnikára* tree on his gold-adorned banner, he launched an attack on Bhishma and those excellent warriors that protected him. Striking the standard of the palm-bannered warrior with a sharp arrow, that hero battled Bhishma and his guards. He pierced Krita-varman with one arrow and Shalya with five, and injured our grandfather with nine sharp-pointed arrows. And with one arrow fired from his bow at full stretch he cut down Bhishma's gold-furnished banner. With a straight spear-headed shaft that could cut through any obstacle he then decapitated Dúrmukha's driver. With another sharp-pointed, whetted spear-headed arrow he split Kripa's gold-adorned bow. Utterly infuriated, that great warrior struck down those protectors of Bhishma as though he were dancing. 47.10

Even the deities enjoyed watching his dexterity. Impressed by the success of Krishna's nephew in hitting his mark, all the warriors led by Bhishma thought him as capable as Dhanan·jaya himself. His stretched bow, the instrument of his dexterity, resembled a firebrand as it circled in every direction, producing a Gandíva-like twang. 47.15

Then Bhishma, destroyer of enemy heroes, made a rapid assault against the son of Árvjuna and pierced him with nine swift arrows. With three of the spear-headed shafts, that observer of rigid vows demolished the mighty hero's banner, and with three more arrows he killed his adversary's charioteer. Krita-varman, Kripa and Shalya shot at Krishna's

47.20 sa taiḥ parivṛtaḥ sūro Dhārtarāṣṭrair mahā|rathaiḥ
vavarṣa śara|varṣāṇi Kārṣṇiḥ pañca|rathān prati.
tatas teṣāṃ mah”|āstrāṇi saṃvārya śara|vr̥ṣṭibhiḥ
nanāda balavān Kārṣṇir Bhīṣmāya viśjañ śarān.
tatr’ āsya su|mahad, rājan, bāhvor balam adṛśyata
yatamānasya samare, Bhīṣmam ardayataḥ śaraiḥ.
parākrāntasya tasy’ āiva Bhīṣmo ’pi prāhiṇoc charān;
sa tāṃś ciccheda samare Bhīṣma|cāpa|cyutāñ śarān.

tato dhvajam a|mogh’|ēṣur Bhīṣmasya navabhiḥ śaraiḥ
ciccheda samare vīras. tata uccukruśur janāḥ.

47.25 sa rājato mahā|skandhas tālo hema|vibhūṣitaḥ
Saubhadra|viśikhaiś chinnaḥ papāta bhuvi, Bhārata.
taṃ tu Saubhadra|viśikhaiḥ pātitaṃ, Bharata’|r̥ṣabha,
dṛṣṭvā Bhīmo nanād’ ōccaiḥ Saubhadram abhiharṣayan.

atha Bhīmo mah”|āstrāṇi divyāni su|bahūni ca
prāduś|cakre mahā|raudre raṇe tasmin mahā|balaḥ.
tataḥ śata|sahasreṇa Saubhadraṃ prapitāmahaḥ
avākiraḍ a|mey’|ātmā. tad adbhutam iv’ ābhavat.

tato daśa mah”|ēṣv|āsāḥ Pāṇḍavānāṃ mahā|rathāḥ
rakṣ”|ārtham abhyadhāvanta Saubhadraṃ tvaritā rathaiḥ:

47.30 Virāṭaḥ saha putreṇa, Dhṛṣṭadyumnaś ca Pārṣataḥ,
Bhīmaś ca, Kekayās c’ āiva, Sātyakiś ca, viśāṃ pate.

nephew but could not make him waver, my lord, for he was as firm as Mount Maináka.

Although encircled by the great warriors of Dhritarashtra's son, the brave nephew of Krishna continued to pour torrents of arrows onto those five combatants. Parrying their shots with a downpour of shafts, Krishna's mighty nephew roared loudly as he fired his arrows at Bhishma. The enormous strength of his arms was evident, Your Majesty, as he labored in combat, striking Bhishma with his arrows. And though in that engagement Bhishma shot his shafts at that courageous warrior, he thwarted all the arrows that fell from Bhishma's bow. 47.20

Then that hero of unerring arrows severed Bhishma's banner with nine shafts. And the people cried aloud. The lofty silver banner, adorned with gold and bearing the emblem of a palm tree, collapsed on the ground, sliced through by the arrows of Subhádra's son, descendant of Bharata. When he saw that the banner had been cut down by the shafts of Subhádra's son, O bull of the Bharatas, Bhima roared loudly to cheer him on. 47.25

During that profoundly awful encounter, mighty Bhishma made many potent supernatural weapons materialize. And then that grandfather of limitless spirit then covered Subhádra's son with a thousand arrows. It was like a miracle.

Then these ten great archers and mighty warriors of the Pándavas quickly rushed to protect the son of Subhádra: Viráta and his son, Dhrishtadyumna the grandson of Prishata, Bhima, the five Kékaya brothers and Sátyaki, lord of the people. 47.30

javen' āpatatāṃ teṣāṃ Bhīṣmaḥ Śāntanavo raṇe
Pāñcālyam tribhir ānarchat, Sātyakim navabhiḥ śaraiḥ;
pūrṇ'āyata|visr̥ṣṭena kṣureṇa niśitena ca
dhvajam ekena ciccheda Bhīmasenasya patriṇā.
jāmbūnadamayāḥ ketuḥ kesarī sa, nar' |ōttama,
papāta Bhīmasenasya Bhīṣmeṇa mathito rathāt.
Bhīmasenas tribhir viddhvā Bhīṣmaṃ Śāntanavaṃ raṇe
Kṛpam ekena vivyādha; Kṛtavarmāṇam aṣṭabhiḥ.

47.35 pragr̥hīt' |āgra| hastena Vairāṭir api dantinā
abhyadravata rājānaṃ Madr' |ādhipatim Uttarāḥ.
tasya vāraṇa| rājasya javen' āpatato rathī
Śalyo nivārayām āsa vegam a| pratimaṃ raṇe.
tasya kruddhaḥ sa nāg' |ēndro bṛhataḥ sādhu| vāhinaḥ
padā yugam adhiṣṭhāya jaghāna caturo hayān.
sa hat' |āśve rathe tiṣṭhan Madr' |ādhipatir āyasīm
Uttar' |ānta| karīm śaktim cikṣepa bhujag' |ōpamām.
tayā bhinna| tanu| trāṇaḥ praviśya vipulaṃ tamaḥ
sa papāta gaja| skandhāt pramukt' | āṅkuśa| tomarāḥ.

47.40 asim ādāya Śalyo 'pi avaplutya rath' |ōttamāt
tasya vāraṇa| rājasya cicched' ātha mahā| karam.
bhinna| marmā śara| śataiś, chinna| hastaḥ sa vāraṇaḥ
bhīmam ārta| svaram kṛtvā papāta ca, mamāra ca.
etad idṛśakam kṛtvā Madra| rājo, nar' |ādhipa,
āruroha ratham tūrṇam bhāsvaram Kṛtavarmaṇaḥ.

As they rushed vehemently at him, Bhishma, the son of Shántanu, struck the Panchála prince with three arrows and Sátyaki with nine. And with a feathered, sharp, razor-edged arrow, fired from his fully-stretched bow, he split Bhima-sena's banner. And Bhima-sena's splendid golden banner with its emblematic lion, struck by Bhishma, fell from the chariot, best of men. Then Bhima stuck three arrows into the son of Shántanu, one into Kripa and eight into Krita-varman.

Viráta's son Úttara, riding on an elephant with an up- 47.35
raised trunk, assailed the king of the Madras. Riding on his chariot, Shalya used his arrows to check the unequaled momentum of that mighty elephant speeding towards him. Enraged, the royal elephant placed its foot on Shalya's chariot yoke and killed his four fine horses. Standing on his horseless chariot, the king of the Madras hurled a snake-like iron dart, hoping to destroy Úttara. And Úttara, his armor cut through by the dart, completely lost consciousness and fell from his elephant's shoulder, his goad and javelin slipping from his grasp. Shalya seized his sword, jumped 47.40
out of his excellent chariot and hacked off the mighty elephant's large trunk. Its vital organs perforated with hundreds of arrows and its trunk cut off, the elephant gave a terrifying scream of agony, collapsed and died. Upon accomplishing this feat, lord of men, the king of the Madras quickly climbed into Krita-varman's resplendent chariot.

Uttaraṃ nihataṃ dṛṣṭvā Vairāṭir bhrātaraṃ tadā,
 Kṛtavarmaṇā ca sahitaṃ dṛṣṭvā Śalyaṃ avasthitaṃ,
 Śvetaḥ krodhāt prajajvāla, haviṣā havya|vād iva.
 sa visphārya mahac cāpaṃ Śakra|cāp' |ôpamaṃ balī
 47.45 abhyadhāvaj jighāṃsan vai Śalyaṃ Madra' |âdhipaṃ balī.
 mahatā ratha|vaṃśena samantāt parivāritaḥ,
 muñcan bāṇamayaṃ varṣaṃ prāyāc Chalya|rathaṃ prati.
 tam āpatantaṃ saṃprekṣya matta|vāraṇa|vikramam
 tāvakānāṃ rathāḥ sapta samantāt paryavārayan
 Madra|rājam abhīpsanto Mṛtyor daṃṣṭr' |ântaraṃ gatam:
 Brhadbalaś ca Kausalyo, Jayatsenaś ca Māgadhaḥ,
 tathā Rukmaratho, rājan, Śalya|putraḥ pratāpavān;
 Vind' |Ânuvindāv Āvantlyau, Kambojaś ca Sudakṣiṇaḥ,
 Bṛhatkṣatrasya dāy' |ādaḥ Saindhavaś ca Jayadrathaḥ.
 47.50 nānā|varṇa|vicitrāṇi dhanūṃṣi ca mah' |âtmanām
 visphāritāni dṛśyante, toya|deṣv iva vidyutaḥ.
 te tu bāṇamayaṃ varṣaṃ Śveta|mūrdhany apātayan,
 nidāgh' |ânte 'nil' |ôddhūtā meghā iva nage jalam.
 tataḥ kruddho mah' |êṣv|āsaḥ sapta|bhallaiḥ su|tejanaiḥ
 dhanūṃṣi teṣāṃ ācchidya mamarda pṛtanā|patiḥ.
 nikṛttāny eva tāni sma samadṛśyanta, Bhārata.
 tatas te tu nimeṣ' |ârdhāt pratyapadyan dhanūṃṣi ca,
 sapta c' āiva pṛṣatkāṃś ca Śvetasy' ôpary apātayan.
 tataḥ punar a|mey' |ātmā bhallaiḥ saptabhir āsu|gaiḥ
 nicakarta mahā|bāhus teṣāṃ cāpāni dhanvinām.

When he saw that his brother Úttara had been slain and that Shalya was sharing a chariot with Krita-varman, Viráta's son Shveta blazed up in anger, just like a fire flares up when sprinkled with clarified butter.* The mighty hero stretched his large bow that resembled that of Shakra himself and charged at Shalya the king of the Madras, intending to kill him. Encircled all around by a huge corps of chariots, he advanced toward Shalya's chariot, pouring a rainstorm of arrows. 47.45

Watching him advance, brave as a frenzied elephant, seven of your warriors completely surrounded him, trying to save the king of the Madras from the jaws of Death. Those warriors were the Kósala king Brihad-bala, the Mágadha ruler Jayat-sena, Shalya's valiant son Rukma-ratha, Your Majesty, the Avánti princes Vinda and Anuvínda, the Kambója ruler Sudákshina, and Brihat-kshatra's heir the Sindhu king Jayad-ratha. And the wonderful multi-colored firing bows of those great-spirited heroes looked like flashes of lightning in the thunderclouds. The warriors released a torrent of arrows onto Shveta's head, just as wind-borne clouds at the end of summer pour rain on the mountain slopes. 47.50

Then in a rage the general, who was a great archer, used seven well-sharpened spear-tipped shafts to destroy their bows. We watched those bows being cut to ribbons, descendant of Bharata. But within half a wink they got hold of other bows and shot seven arrows at Shveta. Then that mighty-armed hero of limitless spirit, using another seven swift spear-tipped arrows, again severed the archers' bows.

47.55 te nikṛtta|mahā|cāpās, tvaramāṇā mahā|rathāḥ
ratha|śaktiḥ parāmṛśya vinedur bhairavān ravān.
anvayur, Bharata|śreṣṭha, sapta Śveta|ratham prati.
tatas tā jvalitaḥ sapta mah”|Êndr|âsani|niḥsvanāḥ
a|prāptāḥ saptabhir bhallaś ciccheda param’|âstra|vit.

tataḥ samādāya śaram sarva|kāya|vidāraṇam
prāhiṇod, Bharata|śreṣṭha, Śveto Rukmaratham prati.
tasya dehe nipatito bāṇo vajr’|âtigo mahān.
tato Rukmaratho, rājan, sāyakena dṛḍh’|āhataḥ
niṣasāda rath’|ôpasthe, kaśmalaṁ c’ āviśan mahat.

47.60 taṁ viśamjñam, vimanasam tvaramāṇas tu sārathiḥ
apovāha su|saṁbhrāntaḥ sarva|lokasya paśyataḥ.

tato ’nyān ṣaṭ samādāya Śveto hema|vibhūṣitān
teṣāṁ ṣaṇṇām mahā|bāhur dhvaja|śīrṣāṇy apātayat.
hayāṁś ca teṣāṁ nirbhidya, sārathiṁś ca, paran|tapa,
śaraiś c’ âitān samākīrya prāyāc Chalya|ratham prati.
tato halahalā|śabdas tava sainyeṣu, Bhārata,
dṛṣṭvā senā|patiṁ tūrṇam yāntam Śalya|ratham prati.

tato Bhīṣmaṁ puras|kṛtya tava putro mahā|balaḥ
vṛtas tu sarva|sainyena prāyāc Chveta|ratham prati.

47.65 Mr̥tyor āsyam anuprāptaṁ Madra|rājam acodayat.
tato yuddham samabhavat tumulaṁ, loma|harsaṇam
tāvakānām pareṣāṁ ca, vyatiṣakta|ratha|dvipam.

Their large bows severed, the great warriors quickly 47.55
 grabbed chariot-spears and yelled frightful roars. Then, best
 of Bharatas, the seven spears, all ablaze, zoomed towards
 Shveta's chariot with the sound of great Indra's thunder-
 bolt. But before they reached their target, Shveta, a mas-
 ter of weaponry, had brought them down with seven spear-
 tipped arrows.

Then he took up an arrow able to tear through the entire
 body and shot it at Rukma-ratha, best of Bharatas. The great
 arrow, moving faster than a thunderbolt, struck his body.
 Then Rukma-ratha, severely wounded by the arrow, Your
 Majesty, collapsed to his chariot platform and fell into a
 deathly faint. But his charioteer, within sight of everyone, 47.60
 in great agitation quickly carried him away.

Thereafter mighty-armed Shveta took up six more gold-
 adorned arrows and struck off the standard-tops of his six
 opponents. And injuring their horses and charioteers,
 scorcher of enemies, and enveloping them in arrows, he
 headed for Shalya's chariot. At the sight of the general ad-
 vancing on Shalya's chariot, loud outcries of grief resounded
 through your troops, descendant of Bharata.

Then putting Bhishma at the front and surrounded by
 all his troops, your mighty son rushed toward Shalya's char-
 iot and rescued the king of the Madras from the jaws of 47.65
 Death. A vicious hair-raising combat ensued between your
 soldiers and the enemy, in which chariot and elephant di-
 visions were all mixed up.

Saubhadre, Bhīmasene ca, Sātyakau ca mahā|rathe,
 Kaikeye ca, Virāṭe ca, Dhṛṣṭadyumne ca Pārṣate;
 eteṣu nara|simheṣu, Cedi|Matsyeṣu c' āiva ha
 vavarṣa śara|varṣāṇi Kuru|vṛddhaḥ pitāmahaḥ.

DHṚTARĀṢṬRA uvāca:

48.1 EVAM ŚVETE mah" |ēṣv|āse prāpte Śalya|rathaṃ prati,
 Kuravaḥ Pāṇḍaveyāś ca kim akurvata, Sañjaya?
 Bhīṣmaḥ Śāntanavaḥ kiṃ vā? tan mam' ācakṣva pṛcchataḥ!

SAÑJAYA uvāca:

rājañ śata|sahasrāṇi tataḥ kṣatriya|pum|gavāḥ
 Śvetam senā|patiṃ sūram puras|kṛtya mahā|rathāḥ
 rājño balaṃ darśayantas tava putrasya, Bhārata,
 Śikhāṇḍinaṃ puras|kṛtya trātum aicchan mahā|rathāḥ.
 abhyavartanta Bhīṣmasya rathaṃ hema|pariṣkṛtam
 48.5 jighāṃsanto yudhāṃ śreṣṭhaṃ. tad" āsīt tumulaṃ mahat.
 tat te 'haṃ saṃpravakṣyāmi mahā|vaiśasam adbhutam
 tāvakānāṃ pareṣāṃ ca, yathā yuddham avartata.
 tatr' ākarod rath'|ôpasthāñ sūnyāñ Śāntanavo bahūn.
 tatr' ādbhutaṃ mahac cakre; śarair ārcchad rath'|ôttamān;
 samāvṛṇoc charair arkam arka|tulya|pratāpavān,
 nudan samantāt samare ravir udyan yathā tamaḥ.

And the revered grandfather of the Kurus poured torrents of arrows on the son of Subhádra, on Bhima-sena, on the great warrior Sátyaki, on the Kékaya prince, on Viráta and on Dhrishta-dyumna the grandson of Príshata, on all these lions among men, as well as on the Chedi troops.

DHRITA-RASHTRA said:

WHAT DID THE Kurus and the Pándavas do, Sánjaya, 48.1
when that mighty archer Shveta approached Shalya's chariot? And what did Bhishma the son of Shántanu do? Answer these questions of mine!

SÁNJAYA said:

Your Majesty, descendant of Bharata, hundreds of thousands of bull-like kshatriyas, great warriors who followed general Shveta, displayed their strength against your royal son; these mighty warriors, led by Shikhándin, wanted to rescue Shveta. They rushed at Bhishma's gold-adorned chariot in their eagerness to kill that best of combatants. Then 48.5
a tremendous, tumultuous battle broke out.

I shall describe to you that incredible carnage that took place between your troops and the enemy.

The son of Shántanu emptied many chariot seats. He performed wonderful feats, striking good warriors with his arrows. Endowed with sun-like energy, he shrouded the very sun with his arrows. Bhishma dissipated the hostile forces around him on the battlefield, just as the rising sun dispels the darkness all around.

ten' ājau preṣitā, rājan, śarāḥ śata|sahasraśaḥ
kṣatriy'|ānta|karāḥ saṁkhye, mahā|vegā, mahā|balāḥ
śirāṁsi pātayām āsur vīrāṇaṁ śataśo raṇe,

48.10 gajān kaṇṭaka|saṁnāhān vajreṇ' ēva śil'"|ôccayān.

rathā ratheṣu saṁsaktā vyadr̥śyanta, viśāṁ pate.
eke rathaṁ paryavahaṁs tura|gāḥ sa|turaṁ|gamam,
yuvānaṁ nihataṁ vīraṁ lambamānaṁ sa|kārmukam.
udīrṇās ca hayā, rājan, vahantas tatra tatra ha.
baddha|khaḍga|niṣaṅgās ca, vidhvasta|śirasas hatāḥ,
śataśaḥ patitā bhūmau vīra|śayyāsu śerate.

paras|pareṇa dhāvantaḥ, patitāḥ, punar utthitāḥ,
utthāya ca pradhāvanto dvandva|yuddham avāpnuvan,
pīḍitāḥ punar anyonyaṁ, luṭhanto raṇa|mūrdhani.

48.15 sa|cāpāḥ, sa|niṣaṅgās ca, jāta|rūpa|pariṣkṛtāḥ,

visrabdha|hata|vīrās ca śataśaḥ paripīḍitāḥ,
tena ten' ābhyabhāvanta viśjantaś ca, Bhārata.
matto gajāḥ paryavartadd, hayās ca hata|sādināḥ,
sa|rathā rathinaś c' āpi vimṛdnantaḥ samantataḥ.
syandanād apatat kaś cin nihato 'nyena sāyakaiḥ.
hata|sārathir apy uccaiḥ papāta kāṣṭhavad rathaḥ.

He fired hundreds of thousands of arrows during the conflict, Your Majesty. Endowed with great speed and power and quite capable of finishing off warriors in combat, those arrows sliced the heads off hundreds of heroes and brought down elephants cased in thorny armor, which toppled like mountain peaks crushed by a thunderbolt. 48.10

It became obvious that chariots were all mixed up with each other, lord of the people. Some horses pulled a yoked chariot and in their excitement drove it here and there, Your Majesty, with the dead body of a young hero hanging out of it with a bow in his hand. With swords and quivers bound to their bodies and with their skulls smashed, hundreds of fallen soldiers lay on the battlefield on beds worthy of heroes.

Attacking each other, falling and then rising again, and upon rising, charging forward to seek out a duel, many warriors sustained injuries while striking each other at the battlefield. Armed with swords and quivers and adorned with golden ornaments, severely wounded but sure to have killed numerous enemy heroes, hundreds of warriors launched arrow attacks on each other, descendant of Bharata. Mad-dened elephants, riderless horses and charioteers in their chariots careered in every direction and crushed foot soldiers. Some combatants were struck by enemy arrows and fell from their chariots. Some warriors whose charioteers had been killed fell from a height, like logs. 48.15

yudhyamānasya saṃgrāme vyūḍhe, rajasi c' ōtthite
dhanuḥ|kūjita|vijñānaṃ tatr' āsīt pratiyudhyataḥ.
gātra|sparśena yodhānāṃ vyajñāsta paripanthinam.
48.20 yudhyamānaṃ śarai, rājan, siñjinī|dhvajinī|ravāt
anyonyaṃ vīra|saṃśabdo n' āsrūyata bhataiḥ kṛtaḥ.
śabdāyamāne saṃgrāme paṭahe karṇa|dārini,
yudhyamānasya saṃgrāme, kurvataḥ pauruṣaṃ svakam,
n' āsrauṣaṃ nāma|gotrāṇi, kīrtitāni paras|param.
Bhīṣma|cāpa|cyutair bāṇair ārtānāṃ yudhyatāṃ mṛdhe
paras|pareṣāṃ vīrāṇāṃ manāṃsi samakampayan.

tasminn atyākule yuddhe dāruṇe, loma|harṣaṇe
pitā putraṃ ca samare n' ābhijānāti kaś cana.
cakre bhagne, yuge chinne, eka|dhurye haye hate
48.25 ākṣiptaḥ syandanād vīraḥ sa|sārathir aljihma|gaiḥ.
evaṃ ca samare sarve vīrās ca vīrathī|kṛtāḥ
tena tena sma dṛśyante dhāvamānāḥ samantataḥ.
gajo hataḥ, śīraś chinnaṃ, marma bhinnaṃ, hayo hataḥ;
a|hataḥ ko 'pi n' āiv' āsīd Bhīṣme nighnati śātravān.

Śvetaḥ Kurūṇām akarot kṣayaṃ tasmin mah"lāhave;
rāja|putrān rath' |ōdārān avadhīc chata|saṃghaśaḥ,
ciccheda rathināṃ bāṇaiḥ śīrāṃsi, Bharata' |rṣabha.
s' |āṅgadā bāhavaś c' āiva, dhanūṃṣi ca samantataḥ,
rath' |ēṣāṃ, ratha|cakrāṇi, tūṇīrāṇi, yugāni ca,
48.30 chatrāṇi ca mah" |ārḥāṇi, patākās ca, viśāṃ pate,
hay' |āughās ca, rath' |āughās ca, nar' |āughās c' āiva, Bhārata,
vāraṇāḥ śataśaś c' āiva hatāḥ Śvetena, Bhārata.

A thick dust rose, and for the fighting combatant the twang of the bow was the only sign of the adversary's presence. The soldiers recognized their foes by touching their bodies. The warriors fought on with arrows, Your Majesty, 48.20
guided by the twang of the bowstrings and the shouts of the troops. The war cries addressed by the combatants to each other were impossible to hear. Because of the deafening sound of the drumbeat I could not hear the mutually declared names and last names of the warriors performing feats in battle. How shaken were the spirits of heroic warriors injured in the fray by arrows from Bhishma's bow!

During that tumultuous dreadful hair-raising combat fathers could not recognize their sons on the field of battle. With one wheel broken, the lead horse killed and the yoke torn off, one heroic warrior was thrown off his chariot by straight-flying arrows, as was his charioteer. And 48.25
all the heroes, ripped thus from their chariots, could be seen running in every direction. Someone's elephant was killed, someone's head was chopped off, someone's vitals were pierced, someone's horse was killed. None remained unhurt when Bhishma began to strike down the enemies.

Shveta wreaked havoc among the Kurus during that frightful battle. He slew noble royal warriors by the hundred and split the heads of numerous warriors with his arrows, bull of the Bharatas. Arms along with armlets, bows, chariot poles and wheels, quivers, yokes, valuable parasols 48.30
and banners, lord of the people, multitudes of horses, chariots and men as well as hundreds of elephants—all were destroyed by Shveta, descendant of Bharata.

vayaṃ Śveta|bhayād bhītā vihāya ratha|sattamam
apayātās, tathā paścād vibhuṃ paśyāma dhr̥ṣṇavaḥ.
śara|pātam atikramya Kuravaḥ, Kuru|nandana,
Bhīṣmaṃ Śāntanavaṃ yuddhe sthitāḥ paśyāma sarvaśaḥ.

a|dīno dīna|samaye Bhīṣmo 'smākaṃ mah"lāhave
ekas tasthau nara|vyāghro, girir Merur iv' ā|calaḥ.
ādadāna iva prāṇān, savitā śísir'ātyaye

48.35 gabhastibhir iv' ādityas, tasthau śara|marīcimān.
sa mumoca mah"lēṣv|āsaḥ śara|saṃghān an|ekaśaḥ,
nighnann a|mitrān samare, vajra|pāṇir iv' āsurān.
te vadhyamānā Bhīṣmeṇa prajahuḥ taṃ mahā|balaṃ
svalyūthād iva te yūthān muktam bhūmiṣu dāruṇam.

tam evaṃ upalakṣy' āiko hr̥ṣṭaḥ, puṣṭaḥ, para|tapaḥ,
Duryodhana|priye yuktaḥ, Pāṇḍavān pariśocayan,
jīvitam dus|tyajaṃ tyaktvā, bhayaṃ ca su|mah"lāhave,
pātayām āsa sainyāni Pāṇḍavānām, viśaṃ pate.
praharantam anīkāni pitā Devavrataḥ tava

48.40 dr̥ṣṭvā senā|patiṃ Bhīṣmaḥ tvaritaḥ Śvetam abhyayāt.
sa Bhīṣmaṃ śara|jālena mahatā samavākirat.
Śvetam c' āpi tathā Bhīṣmaḥ śar'āughaiḥ samavākirat.

tau vṛṣāv iva nardantau, mattāv iva mahā|dvīpau,
vyāghrāv iva su|saṃrabdhāv anyonyam abhijaghnatuḥ.
astrair astrāṇi saṃvārya tatas tau puruṣa'|r̥ṣabhau
Bhīṣmaḥ Śvetaś ca yuyudhe para|para|vadh'āiṣṇau.

Stricken with fear of Shveta, we abandoned Bhishma, that best of warriors. We retreated, but were bold enough to watch his Lordship. O delight of the Kurus, we, the Kurus moved out of range of the arrows and stood all around watching Bhishma the son of Shántanu making war.

Undismayed even in this time of our distress, the tiger 48.35 among men stood alone in that great battle, immovable as Mount Meru. He stood resplendent like the rousing sun at the end of winter, making lives evaporate with his arrow-rays. The mighty archer discharged great quantities of arrows, striking down his enemies on the battlefield like thunderbolt-wielding Indra slaying the demons. Facing massacre by Bhishma, the warriors on the battlefield deserted mighty and terrible Shveta who had now been abandoned by his own troops as well as by yours.

Spying out Shveta, the enemy-scorching hero Bhishma alone seemed enraptured and full of energy. Devoted to Duryódhana, tormenting the Pándavas, ready to sacrifice his life which is so hard to give up, he discarded all fear and began to harass the Pándava troops, lord of the people. Now 48.40 when he noticed that Shveta, the hostile general, was bearing down on your troops, your father Deva-vrata, known as Bhishma, quickly charged at him. The latter enveloped Bhishma in a vast web of arrows, while Bhishma too veiled Shveta in torrents of shafts.

They launched an attack on each other bellowing like two bulls, like two huge frenzied elephants, like two infuriated tigers. Foiling each other's shots with their weapons, those two bull-like men Bhishma and Shveta fought desperately to kill one another. Filled with intense rage,

ek'āhnā nirdahed Bhīṣmaḥ Pāṇḍavānām anikinīm
 śaraiḥ parama|saṃkruddho, yadi Śveto na pālayet.
 pitāmahaṃ tato dr̥ṣṭvā Śvetena vimukhī|kṛtam,

48.45 prahaṣaṃ Pāṇḍavā jagmuḥ; putras te vimanā 'bhavat.

tato Duryodhanaḥ kruddhaḥ pārthivaiḥ parivāritāḥ
 sa|sainyaḥ Pāṇḍav'ānīkam abhyadravata saṃyuge.
 Durmukhaḥ, Kṛtavarmā ca, Kṛpaḥ, Śalyo viśaṃ patiḥ
 Bhīṣmaṃ jugupur āsādyā tava putreṇa noditāḥ.

dr̥ṣṭvā tu pārthivaiḥ sarvair Duryodhana|puro|gamaiḥ
 Pāṇḍavānām anīkāni vadhyamānāni saṃyuge,
 Śveto Gāṅgeyam utsṛjya tava putrasya vāhinīm
 nāśayām āsa vegena, vāyur vṛkṣān iv' āujasā.

drāvayitvā camūṃ, rājan, Vairāṭiḥ krodha|mūrchitaḥ
 48.50 āpatat sahasā bhūyo yatra Bhīṣmo vyavasthitaḥ.
 tau tatr'ōpagatau, rājan, śara|dīptau mahā|balau
 ayudhyetāṃ mah"ātmanāu, yath" ōbhau Vṛtra|Vāsavau,
 anyonyaṃ tu, mahā|rāja, paras|para|vadh'āiṣiṇau.

nigṛhya kārmukaṃ Śveto Bhīṣmaṃ vivyādha saptabhiḥ.
 parākramaṃ tatas tasya parākramya parākramī
 tarasā vārayām āsa, matto mattam iva dvi|pam.
 Śvetaḥ Śāntanavaṃ bhūyaḥ śaraiḥ saṃnata|parvabhiḥ
 vivyādha pañca|viṃśatyā. tad adbhutam iv' ābhavat.
 taṃ pratyavidhyad daśabhir Bhīṣmaḥ Śāntanavas tadā.

48.55 sa viddhas tena balavān n' ākampata, yath" ā|calāḥ.

Bhishma would have completely incinerated the Pándavas' army with his arrows in a single day had Shveta not protected it. Seeing Shveta force our grandfather to retreat, the Pándavas rejoiced and your son despaired. 48.45

Then with the support of the kings Duryódhana and his troops charged furiously into combat against the Pándava army. Dúrmukha, Krita-varman, Kripa and King Shalya were commissioned by your son to protect Bhishma.

At the sight of the Pándava divisions being slaughtered in that engagement by all those royal warriors led by Duryódhana, Shveta left the son of Ganga and in a frenzy began to butcher your son's army, like a stormy wind violently uprooting trees. Upon routing your troops, Your Majesty, Viráta's son, senseless with fury, suddenly turned once more to the place occupied by Bhishma. The two mighty great-spirited combatants, Your Majesty, flaming with arrows, fought like Vritra and Vāsava, intent on slaying each other, great king. 48.50

Drawing his bow, Shveta pierced Bhishma with seven arrows. Then powerful Bhishma, overpowering the power of his adversary, immediately foiled the attack, just as one maddened elephant counters another frenzied elephant. Moreover, Shveta wounded the son of Shántanu with twenty-five straight arrows. It was truly startling. Then Bhishma the son of Shántanu struck him in return with ten arrows. Yet however wounded the mighty hero remained unshakeable as a mountain. 48.55

- Vairāṭiḥ samare kruddho bhṛśam āyamyā kārmukam
ājaghāna tato Bhīṣmaṃ Śvetāḥ kṣatriya|nandanāḥ.
saṃprahasya tataḥ Śvetāḥ, śṛkkinī parisamlīhan,
dhanuś ciccheda Bhīṣmasya navabhir daśadhā śaraiḥ.
saṃdhāya viśikhāṃ c' āiva śaram loma|pravāhinam
unmamātha tatas tālaṃ dhvaja|śīrṣaṃ mah"lātmanāḥ.
ketuṃ nipatitaṃ dr̥ṣṭvā Bhīṣmasya tanayās tava
hataṃ Bhīṣmam amanyanta, Śvetasya vaśam āgatam.
Pāṇḍavās c' āpi saṃhr̥ṣṭā dadhmuḥ śaṅkhān mudā yutāḥ
48.60 Bhīṣmasya patitaṃ ketuṃ dr̥ṣṭvā tālaṃ mah"lātmanāḥ.
tato Duryodhanāḥ krodhāt svam anīkam anodayat:
«yattā Bhīṣmaṃ parīpsadhvaṃ rakṣamāṇāḥ samantataḥ.
mā naḥ prapaśyamānānām Śvetān mṛtyum avāpsyati
Bhīṣmaḥ Śāntanavaḥ sūras. tathā satyaṃ bravīmi vaḥ.»
rājñas tu vacanaṃ śrutvā tvaramāṇā mahā|rathāḥ
balena catur|aṅgeṇa Gāṅgeyam anvapālayan.
Bāhlikāḥ, Kṛtavarmā ca, Śalāḥ, Śalyaś ca, Bhārata,
Jalasandho, Vikarṇaś ca, Citraseno, Vivimśatiḥ
tvaramāṇās tvarā|kāle parivārya samantataḥ
48.65 śāstra|vr̥ṣṭim su|tumulāṃ Śvetasy' ōpary apātayan.
tān kruddho niśitair bāṇais tvaramāṇo mahā|rathāḥ
avārayad a|mey'lātmā, darśayan pāṇi|lāghavam.
sa nivārya tu tān sarvān, kesarī kuṅjarān iva,
mahatā śara|varṣeṇa Bhīṣmasya dhanur ācchinat.
tato 'nyad dhanur ādāya Bhīṣmaḥ Śāntanavo yudhi
Śvetam vivyādha, rāj'ēndra, kaṅka|patraiḥ śitaiḥ śaraiḥ.

Filled with battle-fury, Viráta's son Shveta, the delight of the kshatriyas, pulled his bow right back and struck Bhishma. Then Shveta laughed, licked the corners of his mouth, and with nine arrows split Bhishma's bow into ten pieces. Fixing a feathered arrow to his bow, he cut off the top of the great-spirited hero's banner with its emblem of the palm tree. Seeing Bhishma's banner fall, your sons assumed that Bhishma had been overpowered by Shveta and killed. And the Pándavas, filled with joy, blew their conches in celebration of the fall of great-spirited Bhishma's palm-emblemmed banner. 48.60

Then Duryódhana, enraged, gave order to his troops:

"Surround Bhishma and strive to protect him on every side. Do not let him perish at the hand of Shveta under our very eyes. Bhishma the son of Shántanu is a great hero. I am telling you the truth."

On hearing the king's words, the great warriors rushed to the defense of the son of Ganga with their fourfold army, descendant of Bharata. Báhlika, Krita-varman, Shala, Shalya, Jala-sandha, Vikárna, Chitra-sena and Vivínshati moved swiftly in the emergency. They surrounded Bhishma on all sides and showered a heavy downpour of arrows over Shveta. Yet that great warrior of limitless spirit repelled them with his whetted shafts, angrily, quickly, and displaying real lightness of touch. 48.65

Shveta repelled them all, just as a lion fends off a herd of elephants. With a heavy rainstorm of shafts he sliced through Bhishma's bow. Then Bhishma the son of Shántanu seized another bow and injured Shveta in combat, king

tataḥ senā|patiḥ kruddho Bhīṣmaṃ bahubhir āyasaiḥ
vivyādha samare, rājan, sarva|lokasya paśyataḥ.

tataḥ pravyathito rājā Bhīṣmaṃ dr̥ṣṭvā nivāritam

48.70 pravīraṃ sarva|lokasya Śveteṇa yudhi vai tadā,
niṣṭhānakaś ca su|mahāṃs tava sainyasya c' ābhavat.

taṃ vīraṃ vāritam dr̥ṣṭvā Śveteṇa, śara|vikṣatam,
hataṃ Śveteṇa manyante, Śvetasya vaśam āgatam.

tataḥ krodha|vaśam prāptaḥ pitā Devavratas tava
dhvajam unmathitam dr̥ṣṭvā, tāṃ ca senāṃ nivāritām,
Śvetaṃ prati, mahā|rāja, vyasrjat sāyakān bahūn.
tān āvārya raṇe Śveto Bhīṣmasya rathināṃ varaḥ
dhanuś ciccheda bhallena punar eva pitus tava.

utsr̥jya kārmukam, rājan, Gāṅgeyaḥ krodha|mūrchitaḥ

48.75 anyat kārmukam ādāya vipulaṃ, balavattaram,

tatra saṃdhāya vipulān bhallān sapta śilā|śītān,
caturbhiś ca jaghān' āśvān Śvetasya pṛtanā|pateḥ;
dhvajam dvābhyāṃ tu ciccheda, saptamena ca sāratheḥ
śiraś ciccheda bhallena saṃkruddho, laghu|vikramaḥ.

hat'|āśva|sūtāt sa rathād avaplutya mahā|balaḥ
a|marṣa|vaśam āpanno vyākulaḥ samapadyata.

viratham rathināṃ śreṣṭham Śvetaṃ dr̥ṣṭvā pitāmahaḥ
tāḍayām āsa niṣitaiḥ śara|saṃghaiḥ samantataḥ.

sa tāḍyamānaḥ samare Bhīṣma|cāpa|cyutaiḥ śaraiḥ

48.80 sva|rathe dhanur utsr̥jya śaktiṃ jagrāha kāñcanīm.

of kings, with sharp, heron-feathered arrows. The infuriated hostile general wounded Bhishma with numerous iron shafts in the encounter, in full sight of all, Your Majesty. The king was distressed at seeing Bhishma, the foremost of 48.70 world-famous heroes, repulsed by Shveta during that combat. And horror overtook your troops. As they watched the hero being driven back by Shveta and wounded with his arrows, they considered him as good as defeated and slain by Shveta.

Then your father Deva-vrata was overwhelmed with fury at seeing his banner severed and his troops repelled. He fired multitudes of arrows at Shveta, great king. But in the combat Shveta, that best of warriors, deflected them and once again split your father's bow with a spear-headed arrow. Casting it aside, the son of Ganga, beside himself with rage, took up another bow, large and extremely strong, 48.75 Your Majesty. He aimed seven big stone-whetted spear-tipped arrows, four of which killed the four horses of general Shveta; with two more he cut through his banner, and with the seventh spear-tipped arrow he angrily and ably decapitated his enemy's charioteer. His horses and driver killed, the mighty warrior jumped out of his chariot, overwhelmed with fury and agitation. Seeing Shveta the best of chariot-riding warriors robbed of his chariot, our grandfather struck him on every side with volleys of sharpened arrows. Injured by the arrows discharged from Bhishma's bow during that engagement, Shveta left his bow on the chariot 48.80 and grabbed a golden spear.

tataḥ śaktim raṇe Śveto jagrāḥ' ôgrāṃ, mahā|bhayām,
Kāla|daṇḍ'|ôpamām, ghorām, Mṛtyor jihvām iva, śvasan.
abravīc ca tadā Śveto Bhīṣmaṃ Śāntanavaṃ raṇe:
«tiṣṭh' êdānīm su|saṃrabdhaḥ; paśya mām, puruṣo bhava!»
evam uktvā mah'êṣvāso Bhīṣmaṃ yudhi parākramī
tataḥ śaktim a|mey'|ātmā cikṣepa bhujag'|ôpamām
Pāṇḍav'|ārthe parākṛāntas, tav' ān|artham cikīrṣukaḥ.

hā|hā|kāro mahān āsīt putrāṇām te, viśām pate,
drṣṭvā śaktim mahā|ghorām, Mṛtyor daṇḍa|sama|prabhām,
48.85 Śvetasya kara|nirmuktām, nirmukt'|ôraga|saṃnibhām.
apatat sahasā, rājan, mah'"ôlk" ēva nabhas|talāt.

jvalantīm antarikṣe tām, jvālābhir iva saṃvṛtām
a|saṃbhrāntas tadā, rājan, pitā Devavratas tava
aṣṭabhir navabhir Bhīṣmaḥ śaktim ciccheda patribhiḥ
utkrṣṭa|hema|vikṛtām, nikṛtām niśitaiḥ śaraiḥ.
uccukruśus tataḥ sarve tāvakā, Bharata'|rṣabha.

śaktim vinihatām drṣṭvā Vairāṭiḥ krodha|mūrchitaḥ
Kāl'|ôpahata|cetās tu kartavyam n' ābhyaajānata.
krodha|saṃmūrchito, rājan, Vairāṭiḥ prahasann iva
48.90 gadām jagrāha saṃhrṣṭo Bhīṣmasya nidhanam prati.
krodhena rakta|nayano, daṇḍa|pāṇir iv' Ântakaḥ,
Bhīṣmaṃ samabhidudrāva, jal'|âugha iva parvatam.

tasya vegam a|saṃvāryam matvā Bhīṣmaḥ pratāpavān
prahāra|vipramokṣ'|ārtham sahasā dharaṇīm gataḥ.
Śvetaḥ krodhasamāviṣṭo bhrāmayitvā tu tām gadām
rathe Bhīṣmasya cikṣepa, yathā devo dhan'|êśvaraḥ.
tayā Bhīṣma|nipātinyā sa ratho bhasmasāt|kṛtaḥ

Grasping that terrible spear, fierce and frightful as the staff of Time and the tongue of Death, Shveta heaved a sigh and addressed Bhishma the son of Shántanu on the battlefield: "Now stay still, wrathful hero; look at me, and be a man!" With these words the valiant mighty archer of infinite spirit hurled that snake-like spear, performing this feat of valor for the sake of the Pándavas and for your defeat.

A loud scream rose from your sons, lord of the people, as they watched the horrible spear gleaming like the staff of Death or a sloughed snake hurtling from Shveta's hand. 48.85
It fell precipitously from the sky like a large meteor, Your Majesty.

But all unperturbed your father Deva-vrata took eight or nine sharp arrows and split that spear made of pure gold as it blazed in the sky as if covered with flames. All your warriors then cried out in excitement, bull of the Bharatas.

The son of Viráta, seeing his spear cut down, was beside himself with anger. His mind was affected by the proximity of death and he did not know what to do. Senseless with rage, Viráta's son seemed almost to laugh, Your Majesty. Then he gleefully picked up a mace in order to slay 48.90
Bhishma. His eyes bloodshot with fury, and reminiscent of Death who holds a staff in his hand, he charged at Bhishma like a swollen torrent against a rock.

Judging his violent force impossible to withstand, vigorous Bhishma suddenly threw himself to the ground to escape the blow. Shveta, overwhelmed with fury, whirled his mace and hurled it at Bhishma's chariot, like Kubéra the Lord of riches. The whole chariot, complete with banner,

sa|dhvajah, saha sūtena, s'|âśvāḥ, sa|yuga|bandhuraḥ.
viratham rathinām śreṣṭham Bhīṣmaṁ dr̥ṣṭvā rath' |ōttamāḥ

48.95 abhyadhāvanta sahitāḥ Śalya|prabhṛtayo rathāḥ.

tato 'nyam ratham āsthāya, dhanur visphārya dur|manāḥ
śanakair abhyayāc Chvetam Gāṅgeyaḥ prahasann iva.
etasminn antare Bhīṣmaḥ śūsṛāva vipulām giram
ākāśād īritām divyām,

ātmano hita|saṁbhavām:

«Bhīṣma, Bhīṣma, mahā|bāho,

śīghram yatnam kuruṣva vai.

eṣa hy asya jaye kālo nirdiṣṭo viśva|yoninā.»

etac chrutvā tu vacanam deva|dūtena bhāṣitam,
saṁprahr̥ṣṭa|manā bhūtvā vadhe tasya mano dadhe.

viratham rathinām śreṣṭham Śvetam dr̥ṣṭvā padātinam

48.100 sahitās tv abhyavartanta parīpsanto mahā|rathāḥ:

Sātyakir, Bhīmasenaś ca, Dhṛṣṭadyumnaś ca Pārṣataḥ,

Kaikeyo, Dhṛṣṭaketuś ca, Abhimanyuś ca vīryavān.

etān āpatataḥ sarvān Droṇa|Śalya|Kṛpaiḥ saha

avārayad a|mey' |ātmā, vāri|vegān iv' ā|calaḥ.

sa niruddheṣu sarveṣu Pāṇḍaveṣu mah' |ātmasu

Śvetaḥ khaḍgam ath' ākr̥ṣya Bhīṣmasya dhanur ācchinat.

tad apāśya dhanuś chinnaṁ tvaramāṇaḥ pitāmahaḥ

deva|dūta|vacāḥ śrutvā vadhe tasya mano dadhe.

tataḥ pracaramāṇas tu pitā Devavratas tava

48.105 anyat kāmukam ādāya tvaramāṇo mahā|rathaḥ

kṣaṇena sa|jyam akaroc Chakra|cāpa|sama|prabham.

pitā te, Bharata|śreṣṭha, Śvetam dr̥ṣṭvā mahā|rathaiḥ

driver, horses, yoke and shaft, was reduced to ashes by that mace which was meant to destroy Bhishma.

Seeing Bhishma the best of combatants fighting on foot, the great warriors led by Shalya rushed to his assistance. 48.95

Mounting another chariot and stretching his bow, the disappointed son of Ganga slowly advanced toward Shveta, seeming to smile as he did so. Meanwhile he heard a divine voice proclaiming loudly from the sky for his benefit:

“Bhishma, Bhishma, mighty-armed one, redouble your efforts immediately. This is the moment fixed by the creator to vanquish him!”

When he heard the divine messenger utter these words, he rejoiced and set his mind on the slaughter of Shveta.

Seeing that best of charioteers robbed of his chariot and fighting on foot, these great warriors rushed together to his aid: Sátyaki, Bhima-sena, Dhrishta-dyumna the grandson of Príshata, the Kékaya prince, Dhrishta-ketu and mighty Abhimányu. Bhishma of limitless spirit, with the help of Drona, Shalya and Kripa, kept back these assailants like a mountain resists streams of water. When all those great-spirited Pándavas had been stopped in their tracks, Shveta pulled out his sword and cut through Bhishma's bow. 48.100

Throwing aside his severed bow, our grandfather, taking heed of the divine messenger's words, quickly set his mind to slaughtering the enemy. Then your father, Deva-vrata the great warrior, proceeded to take up another bow, one that was as resplendent as the bow of Shakra himself, and instantly strung it. Then, best of Bharatas, your father the son of Ganga noted that Shveta was surrounded by the mighty 48.105

vṛtaṃ taṃ manuja|vyāghrair Bhīmasena|puro|gamaiḥ,
abhyavartata Gāṅgeyaḥ Śvetam sena|patiṃ drutam.

āpatantaṃ tato Bhīṣmo Bhīmasenaṃ pratāpavān
ājaghne viśikhaiḥ śaṣṭyā sena|nyam sa mahā|rathaḥ.

Abhimanyuṃ ca samare pitā Devavrataḥ tava
ājaghne Bharata|śreṣṭhaḥ tribhiḥ saṃnata|parvabhiḥ.

Sātyakiṃ ca śaten' ājau Bharatānāṃ pitāmahaḥ,

48.110 Dhr̥ṣṭadyumnaṃ ca viṃśatyā, Kaikeyaṃ c' āpi pañcabhiḥ.

tāṃś ca sarvān mah"lêṣv|āsān pitā Devavrataḥ tava
vārayitvā śarair ghoraiḥ Śvetam ev' ābhidudruve.

tataḥ śaraṃ mṛtyu|samaṃ, bhāra|sādhanam uttamam
vikṛṣya balavān Bhīṣmaḥ samādhatta dur|āsadam.

brahm'āstreṇa su|saṃyuktaṃ taṃ śaraṃ loma|vāhinam
dadṛśur deva|gandharvāḥ, piśāc'ōraga|rākṣasāḥ.

sa tasya kavacaṃ bhittvā, hṛdayaṃ c' ā|mit'āujasaḥ,
jagāma dharaṇīm bāṇo, mah"lāśanir iva jvalan.

astaṃ gacchan yath" ādityaḥ, prabhām ādāya satvaraḥ,

48.115 evaṃ jīvitam ādāya Śveta|dehāj jagāma ha.

taṃ Bhīṣmeṇa nara|vyāghraṃ tathā vinihataṃ yudhi
prapatantaṃ apaśyāma, gireḥ śṛṅgam iva cyutam.

āsocaṇ Pāṇḍavās tatra, kṣatriyās ca mahā|rathāḥ;
prahr̥ṣṭās ca sutās tubhyaṃ, Kuravaś c' āpi sarvaśaḥ.

tato Duḥśāsano, rājañ, Śvetam dṛṣṭvā nipātitaṃ
vāditra|ninadair ghorair nṛtyati sma samantataḥ.

warriors, tiger-like men led by Bhima-sena, and he swiftly charged at general Shveta.

Advancing towards Bhima-sena, the vigorous great warrior Bhishma then wounded the commander of the hostile forces with sixty arrows. Your father Deva-vrata, the best of Bharatas, then wounded Abhimányu in combat with three straight arrows. In that encounter the Bharata grandfather struck Sátyaki with a hundred shafts, Dhrishadyumna with twenty and the Kékaya prince with five. Having checked all those great archers with his frightful arrows, your father Deva-vrata attacked Shveta alone. 48.110

Then powerful Bhishma pulled out a Death-like, devastatingly effective and inescapable arrow and fixed it to his bow. The gods, *gandhárvas*, *pisháchas*, serpents and *rákshasas* all watched that winged arrow, endowed with the force of Brahma's weapon. That arrow pierced through the armor and the heart of that hero of boundless energy, and, blazing like a great thunderbolt, plunged into the earth. Just as the setting sun swiftly withdraws its rays of light, so did the arrow pass through Shveta's body, taking away his life. We watched that tiger-like man, struck down by Bhishma in combat, collapse like a broken mountain peak. 48.115

All the great warriors of the Pándavas bewailed his loss, while your sons and all the Kurus rejoiced. Then Duhshásana, Your Majesty, seeing Shveta struck down, flung himself into a dance, accompanied by the loud music of drums and conches that resounded on every side.

tasmin hate mah”|êṣv|āse Bhīṣmeṇ’ āhava|śobhinā
prāvepanta mah”|êṣv|āsāḥ Śikhāṇḍi|pramukhā rathāḥ.

tato Dhanañjaya, rājan, Vāṣṇeyaś c’ āpi sarvaśaḥ
48.120 avahāraṃ śanaīś cakrur nihate vāhinī|patau.

tato ’vahāraḥ sainyānām tava teṣām ca, Bhārata,
tāvakānām pareṣām ca nardatām ca muhur muhuḥ.

Pārthā vimanaso bhūtvā nyavartanta mahā|rathāḥ,
cintayanto vadhaṃ ghoram dvairathena paran|tapāḥ.

DHṚTARĀṢṬRA uvāca:

49.1 ŚVETE SENĀ|PATAU, tāta, saṃgrāme nihate paraiḥ
kim akurvan mah”|êṣv|āsāḥ Pañcālāḥ Pāṇḍavaiḥ saha?
senā|patiṃ samākarnya Śvetam yudhi nipātitam,
tad|artham yatatām c’ āpi pareṣām prapalāyinām
manaḥ prīṇāti me vākyam jayam, Sañjaya, śṛṇvataḥ.
pratyupāyam cintayato lajjām prāpnoti me na hi.
sa hi vīro ’nuraktaś ca vṛddhaḥ Kurul|patis tadā.

kṛtaṃ vairaṃ sadā tena pituḥ putreṇa dhīmatā,
49.5 tasy’ ôdvega|bhayāc c’ āpi saṃśritaḥ Pāṇḍavān purā.
sarvaṃ balaṃ parityajya dur|gaṃ saṃśritya tiṣṭhati.
Pāṇḍavānām pratāpena dur|gaṃ deśam niveśya ca
sapatnān satatam bādhann ārya|vṛttim anuṣṭhitaḥ.
āścaryam vai, sadā teṣām purā rājñām su|dur|matiḥ.
tato Yudhiṣṭhire bhaktaḥ katham, Sañjaya, sūditāḥ?

ⁱ Apparently, Bhishma

Now that their great archer had been slaughtered by Bhishma illustrious in battle, the mighty bow-wielding warriors led by Shikhándin trembled with fear.

Following the death of their general, Dhanan·jaya and the descendant of Vrishni gradually withdrew their troops, 48.120
Your Majesty. That withdrawal of both your troops and the enemy's, descendant of Bharata, took place to the sound of recurrent roars from warriors of both sides.

The Parthas, those great, enemy-scorching warriors, returned dispirited to their camps, turning over in their minds the terrible slaughter in that duel.

DHRITA·RASHTRA said:

WHAT DID THOSE great archers, the Panchálas and the 49.1
Pándavas, do, my boy, after the commander of forces Shveta had been slain in battle? I have heard your report of how Shveta was struck down in combat and of how his troops retreated after struggling in vain for his sake. Hearing the news of victory gladdens my heart, Sánjaya; and I am not ashamed even considering Bhishma's tactics.* The old and vigorous chief of the Kurusⁱ is truly committed to us.

Formerly, Shveta had always been in conflict with his father's chosen son,* and, because he had been anxious and 49.5
afraid of him, he became a dependant of the Pándavas. He left behind all his troops, sought refuge, and lived in an inaccessible place. Relying on the valor of the Pándavas, he settled in that remote region and practiced the duties of the noble, always harrying his foes. How amazing it is, Sánjaya, that Shveta—who always used to be very envious of other

prakṣiptaḥ saṁmataḥ, kṣudraḥ
 putro me, puruṣ'ādhamaḥ.
 na yuddhaṁ rocayed Bhīṣmo,
 na c' ācāryaḥ kathaṁ cana,
 na Kṛpo, na ca Gāndhārī, n' āhaṁ, Sañjaya, rocaye;
 na Vāsudevo Vāṣṇeyo, Dharmarājaś ca Pāṇḍavaḥ,
 49.10 na Bhīmo, n' Ārjunaś c' āiva, na yamau puruṣa'rṣabhau.
 vāryamāṇo mayā nityaṁ, Gāndhāryā, Vidureṇa ca,
 Jāmadagnyena Rāmeṇa, Vyāsenā ca mah"ātmanā,
 Duryodhano yudhyamāṇo nityam eva hi, Sañjaya,
 Karṇasya matam āsthāya, Saubalasya ca pāpa|kṛt,
 Duḥśāsanaś ca tathā, Pāṇḍavān n' ānvacintayat.
 tasy' āhaṁ vyasanaṁ ghoram manye prāptaṁ tu, Sañjaya,
 Śvetasya ca vināśena Bhīṣmasya vijayena ca.

saṁkruddhaḥ Kṛṣṇa|sahitaḥ Pārthaḥ kim akarod yudhi?
 Arjunādd hi bhayaṁ bhūyas tan me, tāta, na śāmyati.
 49.15 sa hi sūraś ca Kaunteyaḥ kṣipra|kāri Dhanañjayaḥ,
 manye, śaraiḥ śarīrāṇi śatrūṇāṁ pramathisyati.
 Aindrim Indr'ānuja|samaṁ Mah"ēndra|sadṛśaṁ bale
 a|mogha|krodha|saṁkalpaṁ dṛṣṭvā vaḥ kim abhūn manaḥ?
 tath" āiva veda|vic, chūro, jvalan'|ārka|sama|dyutiḥ,
 Indr'āstra|vid, a|mey'|ātmā, prapatan samitiṁ|jayaḥ.
 vajra|saṁsparśa|rūpāṇām astrāṇām ca prayojakaḥ,
 sa khaḍg'|ākṣepa|hastas tu ghoṣaṁ cakre mahā|rathaḥ.

i Nākula and Saha-deva ii Ārjuna was born from the god Indra.

kings, and then became loyal to Yudhi-shthira—has been killed!

My son is considered wretched, a mean and vile man. Bhishma would never have wanted war, nor would the teacher Drona, nor Kripa, nor Gandhári. Nor do I like it, Sánjaya, nor Vásu-deva, nor the Pándava King of Righteousness, nor Bhima, nor Árjuna, nor the twins,ⁱ those 49.10
bull-like men. Despite a ban on hostilities from me, from Gandhári, from Vídura, from Rama the son of Jamad-agni and from great-spirited Vyasa, wicked Duryódhana has been constantly picking fights, Sánjaya. He has followed the evil counsels of Karna, the son of Súbala, and Duhshásana, and has not thought of the Pándavas. I feel that this slaying of Shveta and Bhishma's victory is an awful disaster for him.

What did the enraged Partha, accompanied by Krishna, do in that battle? I have great fear of Árjuna, and that fear does not cease, my boy. Dhanan-jaya the son of Kunti is 49.15
brave and energetic. I believe he will cut his enemies' bodies to pieces with his arrows. Seeing that son of Indra,ⁱⁱ equal to Indra's younger brother Upéndra and resembling great Indra himself in might, that hero whose wrath and intentions are never vain, what was the state of your mind? He is well versed in the Vedas, vigorous, resplendent like the fire and the sun, expert in the use of Indra's weapon, endowed with limitless spirit, and ever victorious in battle when he attacks his enemy. When he uses his weapons, they strike with the power of a thunderbolt. When he delivers a blow with a sword in his hand, the great warrior gives a fierce roar.

sa, Sañjaya, mahā|prājño Drupadasy' ātma|jo balī
Dhṛṣṭadyumnaḥ kim akaroc Chvete yudhi nipātite?
49.20 purā c' âiv' âparādhena vadhena ca camū|pateḥ
manye manāḥ prajajvāla Pāṇḍavānām mah"lātmanām.
teṣām krodham cintayaṃs tu ahaḥsu ca niśāsu ca
na śāntim adhigacchāmi Duryodhana|kṛtena hi.
katham c' âbhūn mahā|yuddham? sarvam ācakṣva, Sañjaya.

SAÑJAYA uvāca:

śṛṇu, rājan, sthīro bhūtvā. tav' âpanayano mahān.
na ca Duryodhane doṣam imam ādhātum arhasi.
gat'ôdake setu|bandho yādṛk, tādṛn matis tava,
saṃdīpte bhavane yadvat kūpasya khananam, tathā.
gata|pūrv'âhṇa|bhūyiṣṭhe tasminn ahani dāruṇe
tāvakānām pareṣām ca punar yuddham avartata.
49.25 Śvetam tu nihataṃ drṣṭvā Virāṭasya camū|patim,
Kṛtavarmaṇā sahitaṃ drṣṭvā Śalyam avasthitam,
Śaṅkhaḥ krodhāt prajajvāla, haviṣā havya|vāḍ iva.
sa viṣphārya mahac cāpaṃ Śakra|cāp'ôpamaṃ balī
abhyadhāvaj jighāṃsan vai Śalyam Madr'âdhipaṃ yudhi.
mahatā ratha|saṃghena samantāt parirakṣitaḥ
srjan bāṇamayam varṣam prāyāc Chalya|rathaṃ prati.

And what did Dhrishta-dyumna do, that wise and powerful son of Drúpada, after Shveta had been struck down in battle, Sánjaya? I imagine that the hearts of the great-spirited Pándavas blazed up on account of the wrongs done to them earlier, and the slaying of their general. Day and night, thinking of their anger, I find no peace of mind as regards Duryódhana. How did the great battle occur? Tell me everything, Sánjaya. 49.20

SÁNJAYA said:

Be strong, Your Majesty, and listen. Your own policy has been utterly unjust, and you ought not to lay all the blame on Duryódhana. In forming this opinion, it as as though you were building a bridge after the waters had receded, or digging a well when the house is already ablaze.

When the first half of that frightful day was mostly over, the battle between your troops and the hostile troops resumed. Having witnessed the death of general Shveta, the son of Viráta, and seeing Shalya stationed together with Krita-varman, Shankha blazed up with fury, just like a fire flares up when clarified butter is poured into it. Stretching his bow, which resembled the bow of Shakra, the mighty hero led a charge against Shalya the king of the Madras, intent on killing him in combat. Protected on every side by a mighty chariot force, he showered a downpour of arrows and advanced on Shalya's chariot. 49.25

tam āpatantam saṃprekṣya matta|vāraṇa|vikramam
 tāvakānām rathāḥ sapta samantāt paryavārayan
 Madra|rājam parīpsanto Mr̥tyor daṃṣṭr”|āntaram gatam.
 49.30 Bṛhadbalaś ca Kausalyo, Jayatsenaś ca Māgadhaḥ,
 tathā Rukmaratho, rājan, putraḥ Śalyasya mānitaḥ,
 Vind’|Ānuvindāv Āvantlyau, Kāmbhojaś ca Sudakṣiṇaḥ,
 Bṛhatkṣatrasya dāy’|ādaḥ Saindhavaś ca Jayadrathaḥ.
 nānā|dhātu|vicitrāṇi kārmukāṇi mah”|ātmanām
 visphāritāny adr̥śyanta, toya|deṣv iva vidyutaḥ.
 te tu bāṇamayam varṣam Śaṅkha|mūrdhni nyapātayan,
 nidāgh’|ānte ’nil’|ôddhūtā meghā iva nage jalam.

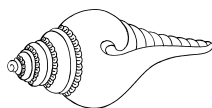
tataḥ kruddho mah”|êṣvāsaḥ sapta|bhallaiḥ su|tejanaiḥ
 dhanūṃṣi teṣām ācchidya nanarda pṛtanā|patih.
 49.35 tato Bhīṣmo mahā|bāhur vinadya jala|do yathā
 tāla|mātram dhanur gr̥hya* Śaṅkham abhyadravad raṇe.
 tam udyantam udikṣy’ ātha mah”|êṣv|āsam mahā|balam
 saṃtrastā Pāṇḍavī senā vāta|vega|hat” ēva nauḥ.
 tato ’rjunaḥ saṃtvaritaḥ Śaṅkhasy’ āsīt puraḥ|saraḥ.
 «Bhīṣmād rakṣyo ’yam ady’ êti.» tato yuddham avartata.
 hā|hā|kāro mahān āsīd yodhānām yudhi yudhyatām.
 «tejas tejasi saṃpṛktam, ity» evam vismayam yayuḥ.
 atha Śalyo gadā|pāṇir avatīrya mahā|rathāt
 Śaṅkhasya caturo vāhān ahanad, Bharata’|rṣabha.
 49.40 sa hat’|āśvād rathāt tūrṇam khaḍgam ādāya vidrutaḥ,
 Bibhatsoś ca ratham prāpya punaḥ śāntim avindata.
 tato Bhīṣma|rathāt tūrṇam utpatanti patattriṇaḥ,

Seeing him advance with the boldness of a maddened elephant, seven of your chariot-riding warriors surrounded him on all sides in order to save the king of the Madras from the jaws of Death. They were the Kósala king Brihad·bala, the Mágadha ruler Jayat·sena, Shalya's valiant son Rukma·ratha, Your Majesty, Vinda and Anuvínda of Avánti, the Kambója ruler Sudákshina, and the Sindhu king Jayad·ratha the son of Brihat·kshatra. The stretched multi-colored bows of those great-spirited heroes looked like lightning flashes in the stormclouds. And they poured a shower of arrows over Shankha's head, just as rainclouds raised by the wind at the end of summer pour rain over a mountain peak. 49.30

Then the great archer, the commander of the forces, bel- lowed in anger and severed their bows with seven extremely sharp spear-headed arrows. Thereupon mighty-armed Bhishma, roaring like a thundercloud, took up a bow long as a palm tree and rushed at Shankha in battle. At the sight of that mighty archer about to attack, the Pándava army trembled like a boat tossed by a storm. Then Árjuna quickly took up a position in front of Shankha, intending to protect him that day from Bhishma. And a fierce combat broke out between them. Loud shouts of the fighting warriors filled the battlefield. "Energy has merged with energy," they claimed, full of amazement. Then Shalya, wield- ing a mace, descended from his large chariot and killed four of Shankha's horses, bull of the Bharatas. Jumping out of his chariot which had been robbed of its horses, and seiz- ing a sword, Shankha climbed onto Bibhátstu's chariot and felt safer again. Many feathered arrows were swiftly fired from Bhishma's chariot, shrouding the sky and the earth. 49.35 49.40

yair antarikṣaṃ bhūmiś ca sarvataḥ samavastrtā.
Pañcālān, atha Matsyāṃś ca, Kekayāṃś ca, Prabhadrakān
Bhīṣmaḥ praharatāṃ śreṣṭhaḥ pātayām āsa patribhiḥ.
utsrjya samare, rājan, Pāṇḍavaṃ Savyasācinam
abhyadravata Pāñcālyam Drupadam senayā vṛtam;
priyam saṃbandhinam, rājañ, śarān avakiran bahūn.
agnin” ēva pradagdhāni vanāni śiśir’|ātyaye,
49.45 śara|dagdhāny adṛśyanta sainyāni Drupadasya ha.
atyatiṣṭhad raṇe Bhīṣmo vidhūma iva pāvakaḥ.
madhyam|dine yath” ādityam tapantam iva tejasā,
na śekuḥ Pāṇḍaveyasya yodhā Bhīṣmam nirikṣitum.
vikṣaṃ cakruḥ samantāt te Pāṇḍavā bhaya|pīḍitāḥ;
trātāram n’ ādhyagacchanta, gāvaḥ śīt’|ārditā iva.
sā tu Yaudhiṣṭhirī senā Gāṅgeya|śara|pīḍitā,
simhen’ ēva vinirbhinnā śuklā gaur iva go|pate.
hate vipadrute sainye nirutsāhe, vimardite,
hā|hā|kāro mahān āsīt Pāṇḍu|sainyeṣu, Bhārata.
49.50 tato Bhīṣmaḥ Śāntanavo nityam maṇḍala|kārmukaḥ
mumoca bāṇān dīpt’|āgrān ahīn āśi|viṣān iva.
śarair ekāyani|kurvan diśaḥ sarvā yata|vrataḥ
jaghāna Pāṇḍava|rathān ādiśy’ ādiśya, Bhārata.
tataḥ sainyeṣu bhagneṣu mathiteṣu ca sarvaśaḥ,
prāpte c’ āstaṃ dina|kare, na prājñāyata kiṃ cana.
Bhīṣmam ca samudīryantaṃ drṣṭvā Pārthā mah”|āhave
avahāram akurvanta sainyānām, Bharata’|rṣabha.

Bhishma the best of combatants killed numerous troops of the Panchálas with his feathered arrows, and the Matsyas, the Kékayas and the Prabhádrakas. Forsaking the combat with the Pándava Savya-sachin, Your Majesty, he attacked the Panchála king Drúpada who was surrounded by his guards, and enshrouded his dear relative with swarms of shafts, great king. Drúpada's troops, struck by the arrows, 49.45 looked like forests consumed by flames at the end of the winter. Bhishma stood in battle like a glowing smokeless fire, like the scorching sun at midday. The Pándava soldiers couldn't even look at Bhishma. The terror-stricken Pándava troops glanced around but, just like a herd of cows tormented by the cold, found no protector. Yudhi-shthira's army, plagued by the arrows of the son of Ganga, brought to mind a white cow dismembered by a lion. A loud wailing arose among the Pándava troops thus assaulted and massacred, and they fled in despair, descendant of Bharata. Then 49.50 Bhishma the son of Shántanu, with his bow always pulled taut into a circle, incessantly released fire-tipped arrows resembling venomous snakes. Joining all quarters by one unbroken line of shafts, that strict observer of vows killed many Pándava warriors, calling out their names as he did so, descendant of Bharata. When the troops were routed and scattered in all directions, the sun set and nothing more was visible. And seeing Bhishma's exultation on the battlefield, the sons of Pritha withdrew their troops, bull of the Bharatas.



50-51

REARRAYING THE TROOPS

50.1

KRTE 'VAHĀRE sainyānām
prathame, Bharata'rṣabha,
Bhīṣme ca yudhi saṃrabdhe,
hr̥ṣṭe Duryodhane tathā,
Dharma|rājas tatas tūrṇam abhigamyā Janārdanam
bhrātr̥bhiḥ sahitaḥ sarvaiḥ, sarvaiś c' āiva jan'ēśvaraiḥ,
śucā paramayā yuktaś, cintayānaḥ parājayam,
Vāṣṇeyam abravīd, rājan, dr̥ṣṭvā Bhīṣmasya vikramam:
«Kṛṣṇa, paśya mah"lêsv|āsam
Bhīṣmam bhīma|parākramam
śarair dahantaṃ sainyaṃ me,
gr̥īṣme kakṣam iv' ānalam.

50.5

katham enaṃ mah"lātmānaṃ śakṣyāmaḥ prativikṣitum
lelihyamānaṃ sainyaṃ me, haviṣmantam iv' ānalam?
etaṃ hi puruṣa|vyāghraṃ dhanuṣmantam mahā|balam
dr̥ṣṭvā vipadrutaṃ sainyaṃ madīyaṃ mārṅaṇ'āhatam.
śakyo jetuṃ Yamaḥ kruddho, vajra|pāṇiś ca saṃyuge,
Varuṇaḥ pāśa|bhṛc c' āpi, Kubero vā gadā|dharah;
na tu Bhīṣmo mahā|tejāḥ śakyo jetuṃ mahā|balaḥ.
so 'ham evaṃ|gate magno Bhīṣmā|gādha|jale 'lplave.

ātmano buddhi|daurbalyād Bhīṣmam āsādyā, Keśava,
vanaṃ yāsyāmi. Vāṣṇeya. śreyo me tatra jīvitum,

50.10

na tv etān pr̥thivī|pālān dātum Bhīṣmāya mṛtyave.
kṣapayīṣyati senām me, Kṛṣṇa, Bhīṣmo mah"lāstra|vit.
yath" ānalam prajvalitaṃ pataṇ|gāḥ samabhidrutāḥ
vināśāy' ōpagacchanti, tathā me sainiko janah.
kṣayaṃ nīto 'smi, Vāṣṇeya, rājya|hetoḥ parākramī,

SÁNJAYA said:

WHEN THE TROOPS were withdrawn at the end of the first day, bull of the Bharatas, with Bhishma excited by the combat and Duryódhana filled with joy, the King of Righteousness accompanied by all his brothers and all the kings went straight to Janárdana. He had observed Bhishma's prowess and was filled with deep sorrow and thoughts of defeat, Your Majesty; he now addressed the descendant of Vrishni thus: 50.1

"Krishna, behold the great archer Bhishma, endowed with dreadful might, destroying my troops with his arrows like fire burning up dry grass in summer. How can we bear to watch that great-spirited warrior licking up my forces like a flame fed with clarified butter? At the sight of that mighty tiger-like man armed with his bow, my troops, struck by his arrows, run from the battlefield. Even wrathful Yama, or thunderbolt-wielding Indra, or noose-bearing Váruna, or mace-brandishing Kubéra can be defeated in combat. But it is impossible to vanquish Bhishma endowed with great energy and enormous strength. Under such circumstances I am sinking, raftless, in this deep ocean that is Bhishma. 50.5

As a result of my stupidity we have had to face Bhishma as an enemy, Késhava; now I shall retire into the forest, descendant of Vrishni. It is better for me to live there than to sacrifice these rulers of earth to Bhishma who is Death. As an expert in powerful weapons, Bhishma will completely destroy my army, Krishna. Just as moths rushing into the blazing fire perish in it, so do my soldiers. In displaying courage for the sake of kingship I am being led to destruction, descendant of Vrishni, and my heroic brothers are 50.10

bhrātaraś c' āiva me vīrāḥ karśītāḥ, śara|pīḍītāḥ,
mat|krte bhrātr̥|hārdena rājyād bhraṣṭas, tathā sukhāt.
jīvitam̐ bahu manye 'ham̐, jīvitam̐ hy adya dur|labham.

jīvitasya hi śeṣeṇa tapas tapsyāmi duś|caram;
na ghātayiṣyāmi raṇe mitrāṇ' īmāni, Keśava.

50.15 rathān me bahu|śāhasrān divyair astrair mahā|balāḥ
ghātayatya a|nīśam̐ Bhīṣmaḥ pravarāṇām̐ prahāriṇām̐.

kiṃ nu kṛtvā hitam̐ me syād? brūhi, Mādhava, mā ciram̐.
madhya|stham̐ iva paśyāmi samare Savyasācinam̐.
eko Bhīmaḥ param̐ śaktyā yudhyaty eva mahā|bhujāḥ,
kevalam̐ bāhu|vīryeṇa kṣatra|dharmam̐ anusmaran̐.
gadayā vīra|ghātinyā yath'"ōtsāham̐ mahā|manāḥ
karoty asu|haram̐ karma gaj'|āśva|nara|dantiṣu.
n' ālam̐ eṣa kṣayam̐ kartum̐ para|sainyasya, mārīṣa,
ārjaven' āiva yuddhena vīro varṣa|śatair̐ api.

50.20 eko 'stra|vit sakhā te 'yam̐, so 'py asmān samupekṣate
nirdahyamānān Bhīṣmeṇa, Droṇena ca mah'"ātmanā.

divyāny astrāṇi Bhīṣmasya Droṇasya ca mah'"ātmanah̐
dhakṣyanti kṣatriyān sarvān prayuktāni punaḥ punaḥ.
Kṛṣṇa, Bhīṣmaḥ su|saṃrabdhaḥ sahitaḥ sarva|pārthivaiḥ
kṣapayiṣyati no nūnam̐; yādr̥śo 'sya parākramah̐!
sa tvaṃ paśya, mahā|bhāga yog'|ēṣvara, mahā|ratham̐,
yo Bhīṣmam̐ śamayet saṃkhye dāv'|āgniṃ jala|do yathā.
tava prasādād, Govinda, Pāṇḍavā nihata|dvīṣaḥ
sva|rājyam̐ anusamprāptā modiṣyanti sa|bāndhavāḥ.»

emaciated, tormented by arrows, and deprived of kingdom and happiness out of brotherly love for me. I highly value life, as life is truly precious now.

For the rest of my life I shall practice severe penance. I shall not allow these friends of mine to be slain in the war, Késhava. Immensely powerful Bhishma ceaselessly kills 50.15 many thousands of my chariot-warriors, the foremost of combatants, with his divine weapons.

Tell me at once, Mádhava, what I can do for the best. As for Savya-sachin, I see that he is indifferent to battle. Only mighty-armed Bhima, remembering the warrior's duty, fights to the best of his ability with the entire strength of his arms. That great-spirited combatant applies all his might to his hero-crushing mace in order to perform life-destroying feats, smashing chariots, horses, men and elephants. Yet this valiant warrior would be unable to rout the hostile force in a fair fight, even in a hundred years, my lord. It is your friend alone who is truly skilled in the science of arms. But he remains impassive as we are scorched 50.20 by Bhishma and great-spirited Drona.

Used over and over again, the divine weapons of Bhishma and great-spirited Drona will burn all the kshatriyas to ashes. Krishna, Bhishma is filled with immense fury and is accompanied by all the kings; surely he will annihilate us, such is his might! Blessed lord of yoga, look for a great warrior able to subdue Bhishma, as a raincloud extinguishes a forest-fire. Through your grace, Govínda, the Pándavas, after killing their enemies, will regain the kingdom and rejoice with their kinsmen."

50.25 evam uktvā tataḥ Pārtho dhyāyann āste mahā|manāḥ,
 ciram antar|manā bhūtvā, śok'|ôpahata|cetanāḥ.
 śok'|ārtam tam atho jñātvā duḥkh'|ôpahata|cetasam
 abravīt tatra Govindo harṣayan sarva|Pāṇḍavān:

«mā ūco, Bharata|śreṣṭha. na tvam śocitum arhasi;
 yasya te bhrātaraḥ sūrāḥ sarva|lokeṣu dhanvinaḥ,
 aham ca priya|kṛd, rājan, Sātyakiś ca mahā|yaśāḥ,
 Virāṭa|Drupadau vṛddhau, Dhṛṣṭadyumnaś ca Pārṣataḥ.
 tath" āiva sa|balāḥ sarve rājāno, rāja|sattama,
 tvat|prasādam pratikṣante, tvad|bhaktāś ca, viśam pate.
 eṣa te Pārṣato nityam hita|kāmaḥ priye rataḥ

50.30 saināpatyam anuprāpto Dhṛṣṭadyumno mahā|balāḥ.
 Śikhaṇḍī ca, mahā|bāho, Bhīṣmasya nidhanam kila.»

etac chrutvā tato rājā Dhṛṣṭadyumnam mahā|ratham
 abravīt samitau tasyām Vāsudevasya śṛṇvataḥ:

«Dhṛṣṭadyumna, nibodh' êdam, yat tvā vakṣyāmi, mārīṣa.
 n' âtikramyam bhavet tac ca vacanam mama bhāṣitam.
 bhavān senā|patir mahyam, Vāsudevena saṁmitaḥ.
 Kārttikeyo yathā nityam devānām abhavat purā,
 tathā tvam api Pāṇḍunām senā|nīḥ, puruṣa'|rṣabha.
 sa tvam, puruṣa|śārdūla, vikramya jahi Kauravān.

50.35 aham ca tv" ânuyāsyāmi, Bhīmaḥ, Kṛṣṇaś ca, mārīṣa,
 Mādrī|putrau ca sahitaḥ, Draupadeyāś ca daṁśitāḥ,
 ye c' ânye pṛthivī|pālāḥ pradhānāḥ, puruṣa'|rṣabha.»

With these words the great-spirited son of Pritha, stricken 50.25
with deep sorrow, turned his mind inward and sank into
deep contemplation. Knowing that Yudhi-shthira was tor-
mented by sorrow and overwhelmed with grief, Govínda,
to the delight of all the Pándavas, said to him:

“Do not give way to grief, best of Bharatas. You ought
not to be distressed, for all your brothers are valiant world-
famous archers. I am your supporter, Your Majesty, and so
are glorious Sátyaki, Viráta, Drúpada and Dhrishta-dyumna
the grandson of Príshata. All these mighty kings, O fore-
most of kings, seek your favor and are devoted to you,
lord of the people. See how powerful Dhrishta-dyumna the 50.30
grandson of Príshata, your constant well-wisher, has taken
command of your forces. And Shikhándin is sure to slaugh-
ter Bhishma, O mighty-armed hero.”

When the king heard this, he addressed the great warrior
Dhrishta-dyumna in the assembly, in Vásu-deva's hearing:

“Dhrishta-dyumna, grandson of Príshata, remember the
words I am saying to you, sir. The words I utter are not
to be transgressed. You are, with Vásu-deva's approval, the
commander of my forces. Just as in the past Kartikéya was
commander of the gods' army, so are you, O bull among
men, the general of the Pándava army. O tiger-like man,
display your valor and destroy the Káuravas. I shall follow 50.35
you, sir, and so will Bhima and Krishna, the two united sons
of Madri, Dráupadi's sons wearing their armor, and other
foremost of kings, bull-like man.”

tata uddharṣayan sarvān Dhṛṣṭadyumno 'bhyabhāṣata:

«aḥam Dron'āntakaḥ, Pārtha,

vihitaḥ Śambhunā purā.

raṇe Bhīṣmaṃ, tathā Droṇaṃ,

Kṛpaṃ, Śalyaṃ, Jayadratham—

sarvān adya raṇe dṛptān

pratiyotsyāmi, pārthiva.»

ath' ōtkruṣṭaṃ mah"lêṣv|āsaiḥ

Pāṇḍavair yuddha|dur|madaiḥ

samudyate pārthiv'lēndre Pārṣate śatru|sūdane.

tam abravīt tataḥ Pārthaḥ Pārṣataṃ pṛtanā|patim:

50.40 «vyūhaḥ krauñc'lāruṇo nāma sarva|śatru|nibarhaṇaḥ,

yaṃ Bṛhaspatir Indrāya tadā dev'lāsure 'bravīt.

taṃ yathāvat prativyūha par'lānīka|vināśanam

a|dṛṣṭa|pūrvaṃ. rājānaḥ paśyantu Kurubhiḥ saha.»

yath" ōktaḥ sa nṛ|devena, Viṣṇur Vajra|bhṛtā yathā,

prabhāte sarva|sainyānām agre cakre Dhanañjayam.

āditya|patha|gaḥ ketus tasy' ādbhuta|mano|ramaḥ

śāsanāt Puruhūtasya nirmito Viśvakarmaṇā,

Indr'lāyudha|sa|varṇābhiḥ patākābhir alaṃ|kṛtaḥ,

ākāśa|ga iv' ākāśe gandharva|nagar'lōpamaḥ,

50.45 nṛtyamāna iv' ābhāti ratha|caryāsu, māriṣa.

tena ratnavatā Pārthaḥ sa ca Gāṇḍīva|dhanvanā

babhūva param'lōpetāḥ, Sumerur iva bhānunā.

ⁱ the rainbow

Then Dhrishta-dyumna, giving delight to all those present, replied:

“Partha, I was predestined by Shambhu in former times to be the slayer of Drona, O son of Pritha. Now I shall encounter on the field of battle all those arrogant warriors: Bhishma, Kripa, Drona, Shalya and Jayad-ratha, Your Majesty.”

When that king of kings, that enemy-slayer, the grandson of Prishata expressed his readiness to fight, the mighty Pándava archers, ferocious in battle, shouted out loud. Then the son of Pritha addressed his general, the grandson of Prishata:

“There is a formation known as *kraunchárúna*, or curlew’s dawn, which exterminates all enemies, which Brihas-pati explained to Indra at the time of war between the gods and demons. Draw up the troops into this heretofore unseen formation, which is capable of destroying hostile forces. Let our kings and the Kurus see it.” 50.40

Thus addressed by the lord of men, like Vishnu by thunderbolt-wielding Indra, at dawn he placed Dhananjaya in the vanguard of the entire troops. His banner, moving through the sky, was wondrously beautiful, made as it was by Vishva-karman at Indra’s command. Adorned with flags the colors of Indra’s bow,ⁱ the banner, gliding through the air like a bird, resembled the city of *gandhárvas*. It appeared to be dancing along the course of the chariot, my lord. Equipped with that jewelled banner and armed with his Gandíva bow, the Partha looked as perfect as Mount Suméru with the sun in its orbit. 50.45

śīro 'bhūd Drupado rājā mahatyā senayā vṛtaḥ.
 Kuntibhojaś ca Caidyaś ca cakṣuṣy āstām, jan'lēśvara.
 Dāśārṇakāḥ, Prayāgās ca, Dāśeraka|gaṇaiḥ saha,
 Anūpakāḥ, Kirātās ca grīvāyām, Bharata'rṣabha.
 Paṭaccaraiś ca, Pauṇḍraiś ca, rājan, Pauravakais tathā,
 Niśādaiḥ sahitaś c' āpi pṛṣṭham āsīd Yudhiṣṭhiraḥ.
 pakṣau tu Bhīmasenaś ca, Dhr̥ṣṭadyumnaś ca Pārṣataḥ,
 50.50 Draupadey'Ābhimanyuś ca, Sātyakiś ca mahā|rathaḥ.
 Piśācā, Dāradās c' āiva, Puṇḍrāḥ Kuṇḍivīṣaiḥ saha,
 Mārutā, Dhenukās c' āiva, Taṅgaṇāḥ, Parataṅgaṇāḥ,
 Bāhlikās, Tittirās c' āiva, Colāḥ, Pāṇḍyās ca, Bhārata—
 ete jana|padā, rājan, dakṣiṇam pakṣam āśritāḥ.
 Agniveśyās tu, Huṇḍās ca, Mālavā, Dānabhārayaḥ,
 Śabarā, Udbhasās c' āiva, Vatsās ca saha Nākulaiḥ,
 Nakulaḥ, Sahadevaś ca vāmaṃ pārśvam samāśritāḥ.
 rathānām ayutam pakṣau, śiraś ca niyutam tathā,
 pṛṣṭham arbudam ev' āsīt, sahasrāṇi ca viṃśatiḥ,
 50.55 grīvāyām niyutam c' āpi sahasrāṇi ca saptatiḥ.
 pakṣa|koṭi|prapakṣeṣu. pakṣ'ānteṣu ca vāraṇāḥ
 jagmuḥ parivṛtā. rājaṃś. calanta iva parvatāḥ.
 jaghanam pālayām āsa Virāṭaḥ saha Kekayaiḥ,
 Kāśirājaś ca Śaibyaś ca rathānām ayutais tribhiḥ.

King Drúpada, surrounded by numerous troops, was at the head of that formation. Two rulers, Kunti-bhoja and the king of the Chedis, acted as its two eyes. The Dashárnakas, the Prayāgas, the Dashérakas, the Anúpakas and the Kirátas were placed in its neck, bull of the Bharatas. Yudhi-shthira, Your Majesty, together with the Patach-charas, the Paundras, the Páuravakas and the Nishádas, formed its back. Bhima-sena, Dhrishta-dyumna the grandson of Príshata, the sons of Dráupadi, Abhimányu, the great warrior Sátyaki, 50.50 the Pisháchas, the Dáradas, the Pundras, the Kundi-vishas, the Márutas, the Dhénukas, the Tánganas, the Para-tánganas, the Báhlikas, the Títtiras, the Cholas and the Pandyas, descendant of Bharata, all these tribes became its right wing, Your Majesty. And the Agni-veshyas, the Hundas, the Málavas, the Dana-bharis, the Shábaras, the Údbhasas, the Vatasas, the Nákulas, and also Nákula and Saha-deva became its left wing.

Ten thousand warriors formed the wings, one hundred thousand formed the head, one hundred million formed the back, and one hundred and seventy thousand formed 50.55 the neck. At the joints of the wings, on the very wings themselves and at the wing tips, surrounded by troops, plodded the elephants, looking like moving hills. Viráta together with the Kékayas protected the rear, as did the king of the Kashis and the ruler of the Shibis with thirty thousand warriors.

evam etaṃ mahā|vyūhaṃ vyūhya, Bhārata, Pāṇḍavāḥ
sūry'ōdayanam icchantāḥ sthitā yuddhāya daṃśitāḥ.
teṣāṃ āditya|varṇāni vimalāni mahānti ca
śveta|cchatrāṇy aśobhanta vāraṇeṣu ratheṣu ca.

SAÑJAYA uvāca:

51.1 KRAUÑCAM DRṢṬVĀ tato vyūham a|bhedyam tanayas tava
rakṣyamāṇam mahā|ghoraṃ Pārthen' ā|mita|tejasā,
ācāryam upasaṃgamyā, Kṛpam, Śalyam ca, mārīṣa,
Saumadattiṃ, Vikarṇam ca, so 'śvatthāmānam eva ca,
Duḥśāsan'ādīn bhrātṛiṃś ca sarvān eva ca, Bhārata,
anyāiṃś ca su|bahūñ śūrān yuddhāya samupāgatān,
prāh' ēdam vacanam kāle harṣayamś tanayas tava:

«nānā|śastra|praharaṇāḥ, sarve yuddha|viśāradaḥ,
51.5 ek'āikaśaḥ samarthā hi yūyam sarve mahā|rathāḥ
Pāṇḍu|putrān raṇe hantum sa|sainyān. kim u saṃhataḥ?
a|paryāptam tad asmākaṃ balaṃ Bhīṣm'|ābhirakṣitam.
paryāptam idam eteṣāṃ balaṃ Bhīm'|ābhirakṣitam.
Saṃsthānāḥ, Śūrasenās ca, Vetrikāḥ, Kukurās tathā,
Ārocakās, Trigartās ca, Madrakā, Yavanās tathā,
Śatruñjayena sahitās, tathā Duḥśāsanena ca,
Vikarṇena ca vīreṇa, tathā Nand'|Ōpanandakaiḥ,
Citrasenena sahitāḥ, sahitāḥ Pāribhadrakaiḥ
Bhīṣmam ev' ābhirakṣantu saha|sainya|puras|kṛtāḥ.»

51.10 tato Bhīṣmaś ca, Droṇaś ca, tava putrās ca, mārīṣa,
avyūhanta mahā|vyūhaṃ Pāṇḍunām pratibāddhanam.
Bhīṣmaḥ sainyena mahatā samantāt parivāritāḥ
yayau prakarṣan mahatīm vāhinīm sura|rāḍ iva.

Constructing that mighty formation in this way, descendant of Bharata, the Pándavas in their armor stood waiting for the sunrise, ready for battle. And their sun-colored parasols, large and luminous, glistened above their elephants and chariots.

SÁNJAYA said:

WHEN HE CAUGHT sight of that curlew formation, unsailable and utterly terrifying, protected by the boundlessly energetic Partha, Your Majesty, your son approached the teacher Drona, and Kripa, Shalya, Soma-datta's son, Vikárna, Ashva-tthaman, all his brothers led by Duhshásana and numerous other heroes who had assembled there for battle, descendant of Bharata. Your son addressed them with these timely and pleasing words: 51.1

"All of you are armed with various weapons and skilled in warfare. Great warriors, each one of you is capable of killing the sons of Pandu along with their troops. What then if you are united! Our army, safeguarded by Bhishma, is unconquerable, while their army, guarded by Bhima, is easy to conquer. Let the Sansthánas, the Shura-senas, the Vétrikas, the Kúkuras, the Aróchakas, the Tri-gartas, the Mádrakas, and the Yávanas, united with Shatrun-jaya, Duhshásana, the heroic Vikárna the Nandas and the Upanándas, with Chitra-sena and the Paribhádarakas, protect Bhishma with their troops." 51.5

Then Bhishma, Drona and your sons, my lord, formed a powerful array against the Pándavas. Bhishma, surrounded on all sides by large numbers of troops, advanced at the head of a mighty army like the king of the gods. The great archer 51.10

tam anwayān mah”|ēṣv|āso Bhāradvājaḥ pratāpavān
Kuntalaiś ca, Daśārṇaiś ca, Māgadhaiś ca, viśāṃ pate,
Vidarbhair, Mekalaiś c’ āiva, Karṇa|Prāvaraṇair api
sahitāḥ sarva|sainyena Bhīṣmam āhava|śobhinam
Gāndhārāḥ, Sindhu|Sauvīrāḥ, Śībayo, ’tha Vasātayaḥ.
Śakuniś ca sva|sainyena Bhāradvājam apālayat.

51.15 tato Duryodhano rājā sahitaḥ sarva|sodaraiḥ,
Aśvātakair, Vikarṇaiś ca, tathā c’ Āmbaṣṭha|Kosalaiḥ,
Daradaiś ca, Śakaiś c’ āiva, tathā Kṣudraka|Mālavaiḥ
abhyarakṣata saṃhr̥ṣṭaḥ Saubaleyaśya vāhinīm.
Bhūriśravāḥ, Śalaḥ, Śalyo, Bhagadattaś ca, māriṣa,
Vind’|Ānuvindāv Āvantlyau vāmaṃ pārśvam apālayan.
Saumadattiḥ, Suśarmā ca, Kāmbojaś ca Sudakṣiṇaḥ,
Śrutāyuś c’, Ācūtāyuś ca dakṣiṇaṃ pārśvam āsthitaḥ.
Aśvatthāmā, Kṛpāś c’ āiva, Kṛtavarmā ca Sātvataḥ
mahatyā senayā sārdhaṃ senā|pr̥ṣṭhe vyavasthitaḥ.

51.20 pr̥ṣṭha|gopās tu tasy’ āsan nānā|deśyā jan’|ēśvarāḥ,
Ketumān, Vasudānaś ca, putraḥ Kāśyasya c’ Ābhibhūḥ.
tatas te tāvakāḥ sarve

hr̥ṣṭā yuddhāya, Bhārata,
dadhmauḥ śāṅkhān mudā yuktāḥ,
siṃha|nādāṃs tath’ ānadan.
teṣāṃ śrutvā tu hr̥ṣṭānām
vṛddhaḥ Kuru|pitāmahaḥ
siṃha|nādaṃ vinady’ ōccaiḥ
śāṅkhaṃ dadhmau pratāpavān.

tataḥ śāṅkhāś ca, bheryaś ca, paṇavā vividhāḥ pare,
ānakāś c’ ābhyahanyanta. sa śabdas tumulo ’bhavat.

Drona, the glorious son of Bharad-vaja, lord of the people, followed him together with the Kúntalas, the Dashárnas, the Mágadhas, the Vidárbhas, the Mékalas, the Karnas, the Právarnas, the Gandháras, the Sindhus, the Sauvíras, the Shibis and the Vasátis with all their troops. They all followed Bhishma, the ornament of battle, in order to guard him. Shákuni and his division also protected the son of Bharad-vaja.

King Duryódhana, accompanied by all of his brothers 51.15
and also by the Ashvátakas, the Vikárnas, the Ambáshtas, the Kósalas, the Dáradas, the Shakas, the Kshúdrakas and the Málavas, kept guard over the division of Súbala's son. Bhuri-shravas, Shala, Shalya, Bhaga-datta, and Vinda and Anuvínda of Avánti, my lord, protected the left flank. The son of Soma-datta, Sushárman, the Kambója king Sudákshina, Shrutáyus and Achyutáyus protected the right flank. Ashva-tthaman, Kripa, and Krita-varman of Sátvata's lineage with his vast battalion covered the rear of the army. Among those who kept guard at the rear were Kétumat, 51.20
Vasu-dana, the Kashi king's son Ábhibhu and the rulers of various other countries.

Then, descendant of Bharata, all your warriors rejoiced at the prospect of battle, blew their conches with gusto and shouted out lion-roars. The revered, glorious grandfather of the Kurus, hearing their shouts, roared like a lion and blew his conch. Then conches, kettledrums and various other drums and tabors sounded loudly. There was a tumultuous uproar.

tataḥ śvetair hayair yukte mahati syandane sthitau
pradadhmauḥ śaṅkha|varau hema|ratna|pariṣkṛtau:

51.25 Pāñcājanyam Hṛṣīkeśo,

Devadattam Dhanañjayam.,

Paundram dadhmau mahā|śaṅkham

bhīma|karmā Vṛkodarah;

Anantavijayam rājā Kuntī|putro Yudhiṣṭhirah;

Nakulaḥ Sahadevaś ca Sughoṣa|Maṇipuṣpakau.

Kāśi|rājaś ca Śaibyaś ca, Śikhaṇḍī ca mahā|rathaḥ,

Dhṛṣṭadyumno, Virāṭaś ca, Sātyakiś ca mahā|yaśāḥ,

Pāñcālyāś ca mah”|êṣv|āso, Draupadyāḥ pañca c’ ātma|jāḥ

sarve dadhmur mahā|śaṅkhān, siṃha|nādāṃś ca nedire.

sa ghoṣaḥ su|mahāṃś tatra vīrais taiḥ samudīritaḥ

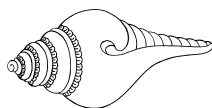
nabhaś ca pṛthivīm c’ āiva tumulo vyanunādayat.

51.30 evam etc, mahā|rāja, prahrṣṭāḥ Kuru|Pāṇḍavāḥ

punar yuddhāya saṃjagmus tāpayānāḥ paras|param.

Stationed on their great chariot yoked with four white horses, the two great heroes blew their excellent conches decked with gold and gems: Hrishi-kesha blew his Pancha- 51.25 janya, and Dhanan-jaya blew his Deva-datta. Vrikódara of dreadful deeds blew his great conch Paundra. King Yudhi-shthira the son of Kunti blew his Anánta-víjaya, while Ná-kula and Saha-deva blew Sughósha and Mani-púshpaka. The king of the Kashis, the ruler of the Shibis, the great warrior Shikhándin, Dhrishta-dyumna, Viráta, the glorious warrior Sátyaki, the mighty archer the prince of the Panchálas, and the five sons of Dráupadi all blew their large conches and shouted out lion-roars.

The raucous and tumultuous noise produced by those heroes reverberated through the sky and the earth. And 51.30 so, great king, the Kurus and Pándavas in high excitement again assembled for battle, ready to smite each other.



52-55

DAY TWO

52.1 **E**VAM VYŪDHEṢV anīkeṣu māmakeṣv itareṣu ca,
katham praharatām śreṣṭhāḥ saṃprahāraṃ pracakrire?

SAÑJAYA uvāca:

samaṃ vyūḍheṣv anīkeṣu saṃnaddha|rucira|dhvajāḥ
alpāraṃ iva saṃdr̥śya sāgara|pratimaṃ balam,
teṣāṃ madhye sthito, rājan, putro Duryodhanas tava
abravīt tāvakān sarvān: «yudhyadhvam iti, daṃśītāḥ.»
te manaḥ krūram āsthāya samabhityakta|jīvitāḥ
Pāṇḍavān abhyavartanta sarva ev' ōcchrita|dhvajāḥ.

52.5 tato yuddham samabhavat tumulaṃ, loma|harṣaṇam
tāvakānām pareṣāṃ ca, vyatiṣakta|ratha|dvipam.
muktās tu rathibhir bāṇā rukma|puṅkhāḥ su|tejasah
saṃnipetur a|kuṇṭh'āgrā nāgeṣu ca hayeṣu ca.

tathā pravṛtte saṃgrāme dhanur udyamya daṃśītāḥ
abhipatya mahā|bāhur Bhīṣmo bhīma|parākramaḥ
Saubhadre, Bhīmasene ca, Sātyakau ca mahā|rathe,
Kaikeye ca, Virāṭe ca, Dhṛṣṭadyumne ca Pārṣate—
eteṣu nara|vīreṣu, Cedi|Matsyeṣu c' ābhībhūḥ
vavarṣa śara|varṣāṇi vṛddhaḥ Kuru|pitāmahaḥ.

52.10 abhidyata tato vyūhas tasmin vīra|samāgame;
sarveṣāṃ eva sainyānām āsīd vyatikaro mahān.
sādino dhvajinaś c' āiva hatāḥ pravara|vājinaḥ;
vipadruta|rath'ānīkāḥ samapadyanta Pāṇḍavāḥ.

DHRITA-RASHTRA said:

WHEN MY TROOPS and the hostile troops were thus drawn up for battle, how did the best of combatants start the engagement? 52.1

SÁNJAYA said:

When the troops were drawn up for battle, your son Duryódhana, stationed in their midst, inspected his huge army, which, armored and glittering with banners, resembled the infinite ocean, and he exhorted all your warriors: "Fight, mailed heroes!" And all of them, in hawkish mood and ready to lay down their lives, held their banners erect and attacked the Pándavas.

Then a dreadful combat took place between your troops and the enemy, enough to make one's hair stand on end; chariots and elephants mingled together. Brightly gleaming, gold-adorned, sharp-pointed arrows, released by the chariot-riding warriors, rained down on elephants and horses. 52.5

Now while the battle proceeded in this way, mighty-armed Bhishma of frightful prowess, in full armor, took up his bow and fell upon them. The revered Kuru grandfather poured torrents of arrows on Subhádra's son, Bhimasena, the great warrior Sátyaki, the Kékaya ruler, Viráta, Dhrishta-dyumna the grandson of Príshata, on all these heroic men and also on the Chedi and the Matsya warriors. That heroic engagement broke the formation and caused great confusion among all the combatants. Horsemen, standard-bearers and excellent horses were killed, and the chariot divisions of the Pándavas took flight. 52.10

Arjunas tu nara|vyāghro dṛṣṭvā Bhīṣmaṃ mahā|ratham
 Vāṛṇeyam abravīt kruddho: «yāhi, yatra pitāmahaḥ!
 eṣa Bhīṣmaḥ su|saṃkruddho, Vāṛṇeya, mama vāhinīm
 nāśayiṣyati su|vyaktaṃ Duryodhana|hite rataḥ.
 eṣa Droṇaḥ, Kṛpaḥ, Śalyo, Vikarṇaś ca, Janārdana,
 Dhārtarāṣṭrāś ca sahitā Duryodhana|puro|gamāḥ

52.15 Pañcālān nihaniṣyanti rakṣitā dṛḍha|dhanvanā.
 so 'haṃ Bhīṣmaṃ gamiṣyāmi sainya|hetor, Janārdana.»

tam abravīd Vāsudevo: «yatto bhava, Dhanañjaya!
 eṣa tvāṃ prāpayiṣyāmi pitāmaha|ratham prati.»

evam uktvā tataḥ Śaurī ratham taṃ loka|viśrutam
 prāpayām āsa Bhīṣmasya ratham prati, jan'|eśvara.
 calad|bahu|patākena, balākā|varṇa|vājinā,
 samucchrita|mahā|bhīma|nada|vānara|ketunā,
 mahatā, megha|nādena rathen' ā|mita|tejasā,
 vinighnan Kaurav'|ānikam, Sūrasenāmś ca Pāṇḍavaḥ
 52.20 prāyāc charaṇa|daḥ śīghraṃ su|hṛc|choṣa|vināśanaḥ.

tam āpatantaṃ vegena, prabhinnaṃ iva vāraṇam,
 trāsayantaṃ raṇe śūrān, mardayantaṃ ca sāyakaiḥ,
 Saindhava|pramukhair guptaḥ, Prācya|Sauvīra|Kekayaiḥ,
 sahasā pratyudīyāya Bhīṣmaḥ Śāntanavo 'rjunam.
 ko hi Gāṇḍīva|dhanvānam anyāḥ Kuru|pitāmahāt
 Droṇa|Vaikartanābhyāṃ vā rathī saṃyātum arhati?

Watching the mighty warrior Bhishma, Árvjuna the tiger among men, said angrily to the descendant of Vrishni: “Go to Bhishma! Prince of the Vrishnis, it is obvious Bhishma in his fury will exterminate my army for Duryódhana’s benefit. O Janárdana, Drona there, and Kripa, Shalya, Vikárna and the united sons of Dhrita-rashtra under the leadership of Duryódhana, and protected by this powerful bowman, will 52.15 destroy the Panchálas. So for the sake of my troops, I myself shall kill Bhishma, Janárdana!”

Vásu-deva replied to him: “Be careful, Dhanan-jaya! Let me take you to the grandfather’s chariot.”

So saying, Shura’s grandson drove their world-famous chariot close to Bhishma’s chariot, lord of the people. And the Pándava advanced at great speed in his large chariot of boundless radiance, with its many fluttering flags, its horses white as cranes, and its upraised banner bearing the image of a fiercely roaring monkey, making a thunderous din and mowing down the Káurava troops and the Shura-senas, heartening his allies and offering them safety. 52.20

Bhishma the son of Shántanu, backed up by the Easterners, the SauvÍras, and the Kékayas under the command of the Sindhu ruler, suddenly turned on Árvjuna, rushing like an elephant in rut, scaring heroes on the battlefield and harassing them with his arrows. For which chariot-riding warrior, other than the Kuru grandfather, Drona or the son of Vikártana, would be able to confront Árvjuna in combat?

tato Bhīṣmo, mahā|rāja, sarva|loka|mahā|rathaḥ
 Arjunam saptasaptatyā nārācānām samāvṛnot;
 Droṇas ca pañca|viṁśatyā, Kṛpaḥ pañcāsatā śaraiḥm
 52.25 Duryodhanaś catuḥ|ṣaṣṭyām Śalyas ca navabhiḥ śaraiḥm
 Saindhavo navabhiś c' āivam Śakuniś c' āpi pañcabhiḥm
 Vikarṇo daśabhir bhallaim rājanm vivyādha Pāṇḍavam.
 sa tair viddho mah"|ēṣv|āsaḥ samantān niśitaiḥ śaraiḥ
 na vivyathe mahā|bāhur, bhidyamāna iv' ā|calaḥ.

sa Bhīṣmam pañca|viṁśatyā, Kṛpam ca navabhiḥ śaraiḥ,
 Droṇam ṣaṣṭyā nara|vyāghro, Vikarṇam ca tribhiḥ śaraiḥ,
 Śalyam c' āiva tribhir bāṇai, rājānam c' āiva pañcabhiḥ
 pratyavidhyad a|mey'|ātmā Kirīṭi, Bharata'|rṣabha.

taṁ Sātyakir, Virāṭas ca, Dhṛṣṭadyumnaś ca Pārṣataḥ,
 52.30 Draupadey" Ābhimanyuś ca parivavrur Dhanañjayam.
 tato Droṇam mah"|ēṣv|āsam Gāṅgeyasya priye ratam
 abhyavartata Pāñcālyah saṁyuktaḥ saha Somakaiḥ.

Bhīṣmas tu rathinām śreṣṭho, rājan, vivyādha Pāṇḍavam
 aśītyā niśitair bāṇais. tato 'krośanta tāvakāḥ.

teṣāṁ tu ninadam śrutvā prahrṣṭānām prahrṣṭavat
 praviveśa tato madhyam ratha|simhaḥ pratāpavān.
 teṣāṁ mahā|rathānām sa madhyam prāpya Dhanañjayaḥ
 cikrīḍa dhanuṣā, rājaṁl, lakṣyam kṛtvā mahā|rathān.

Then, great king, Bhishma the world-famous mighty warrior struck Árvjuna with seventy-seven arrows, Drona pierced him with twenty-five, Kripa with fifty arrows, Duryódhana with sixty-four, Shalya with nine arrows, the Sindhu king also with nine and Shákuni with five. Vikárna, Your Majesty, wounded the Pándava with ten spear-headed shafts. That great mighty-armed archer, although wounded all over by those whetted shafts, stood unshakable, like a mountain under attack. 52.25

That tiger-like man in his turn struck Bhishma with twenty-five arrows, Kripa with nine, Drona with sixty and Vikárna with three. Diadem-adorned Árvjuna of limitless spirit pierced Shalya with three arrows and King Duryódhana with five arrows, bull of the Bharatas.

Sátyaki, Viráta, Dhrishta-dyumna the grandson of Prishata, Dráupadi's sons and Abhimányu surrounded Dhanan-jaya. Then the Panchála prince, united with the Sómakas, attacked the great archer Drona who was trying to help the son of Ganga. 52.30

Then, Your Majesty, Bhishma, the best of charioteers, wounded the Pándava with eighty whetted arrows. And your warriors cried out in joy.

At hearing the delighted shouts of the joint enemy troops, that glorious lion among combatants excitedly forced his way into their ranks. On entering into their midst, Dhanan-jaya started to play with his bow, Your Majesty, making the great warriors the target for his arrows.

tato Duryodhano rājā Bhīṣmam āha jan'lēśvaraḥ
52.35 pīḍyamānaṃ svakaṃ sainyaṃ dr̥ṣṭvā Pārthena saṃyuge:

«eṣa Pāṇḍu|sutas, tāta, Kṛṣṇena sahito balī
yatatāṃ sarva|sainyānāṃ mūlaṃ naḥ parikṛntati,
tvayi jīvati, Gāṅgeya, Droṇe ca rathināṃ vare.
tvat|kṛte hy eṣa Karṇo 'pi nyasta|śastro mahā|rathaḥ
na yudhyati raṇe Pārthaṃ hita|kāmaḥ sadā mama.
sa tathā kuru, Gāṅgeya, yathā hanyeta Phālgunaḥ.»

evam uktas tato, rājan, pitā Devavrataḥ
«dhik kṣātra|dharmam, ity» uktvā
prāyāt Pārtha|rathaṃ prati.

ubhau śveta|hayau, rājan,
saṃsaktau dr̥ṣya pārthivāḥ

52.40 simha|nādān bhṛśaṃ cakruḥ, śaṅkhān dadhmuś ca, mārīṣa.
Drauṇir, Duryodhanaś c' āiva, Vikarṇaś ca tav' ātma|jah
parivārya raṇe Bhīṣmaṃ sthitā yuddhāya, mārīṣa.
tath" āiva Pāṇḍavāḥ sarve parivārya Dhanañjayam
sthitā yuddhāya mahate. tato yuddham avartata.

Gāṅgeyas tu raṇe Pārthaṃ ānarchan navabhiḥ śaraiḥ.
tam Arjunaḥ pratyavidhyad daśabhir marma|bhedi|bhiḥ.
tataḥ śara|sahasreṇa su|prayuktena Pāṇḍavaḥ
Arjunaḥ samara|ślāghī Bhīṣmasy' āvāryad diśaḥ.
śara|jālaṃ tatas tat tu śara|jālena, mārīṣa,

52.45 vārayām āsa Pārthasya Bhīṣmaḥ Śāntanavas tadā.

Then King Duryódhana, the lord of the people, noticed 52.35
that his troops were being plagued by the son of Pritha in
combat, and he said to Bhishma:

“Sir, this powerful son of Pandu, accompanied by Kri-
shna, cuts at our roots when he assaults all our struggling
soldiers, though you, son of Ganga, and Drona the best of
charioteers are alive. It is because of you that Karna, who al-
ways wishes me well, has put aside his weapons, lord of the
people, and does not fight in battle with the son of Pritha.
Son of Ganga, do what it takes to kill Phálguna.”

Addressed in this way, Your Majesty, your father Deva-
vrata exclaimed “Damn the warrior code!” and advanced to
the Partha’s chariot.

Watching the two combatants with white horses yoked 52.40
to their chariots, Your Majesty, the kings shouted out lion-
roars and blew their conches, my lord. Drona’s son, Duryó-
dhana and your son Vikárna surrounded Bhishma on the
battlefield and stood ready to fight, my lord. Likewise all
the Pándavas, forming a ring round Dhanan-jaya, waited in
readiness for the fierce combat. Soon fighting broke out.

The son of Ganga struck the Partha with nine arrows.
Árjuna wounded him in return with ten arrows, piercing his
vital organs. Then the Pándava Árjuna, glorious in battle,
repelled Bhishma with a thousand well-fired shafts in all
directions. But Bhishma the son of Shántanu immediately 52.45
deflected Partha’s web of arrows with his own web of shafts,
my lord.

ubhau parama|saṁhr̥ṣṭāv, ubhau yuddh'ābhinandinau,
 nirviṣeṣam ayudhyetām kṛta|pratikṛt'āiṣiṇau.
 Bhīṣma|cāpa|vimuktāni śara|jālāni saṁghaśaḥ
 śīryamāṇāny adṛśyanta bhinnāny Arjuna|sāyakaiḥ.
 tath" āiv' Ārjuna|muktāni śara|jālāni sarvaśaḥ
 Gāṅgeya|śara|nunnāni nyapatanta mahī|tale.
 Arjunaḥ pañca|viṁśatyā Bhīṣmam ārcchac chitaiḥ śaraiḥ.
 Bhīṣmo 'pi samare Pārtham vivyādha triṁśatā śaraiḥ.
 anyonyasya hayān viddhvā, dhvajau ca su|mahā|balau,
 52.50 rath'ēṣām ratha|cakre ca cikrīḍatur arin|damau.
 tataḥ kruddho, mahā|rāja, Bhīṣmaḥ praharatām varaḥ
 Vāsudevam tribhir bāṇair ājaghāna stan'āntare.
 Bhīṣma|cāpa|cyutais tais tu nirviddho Madhusūdanaḥ
 virarāja raṇe, rājan,
 sa|puṣpa iva kiṁśukaḥ.
 tato 'rjuno bhṛśam kruddho
 nirviddham prekṣya Mādhavam
 Gāṅgeya|sārathiṁ saṁkhye nirbibheda tribhiḥ śaraiḥ.
 yatamānau tu tau vīrāv anyonyasya vadham prati
 n' āśaknutām tad" ānyonyam abhisamdhātum āhave.
 tau maṇḍalāni citrāṇi, gata|pratyāgatāni ca
 52.55 adarśayetām bahudhā sūta|sāmarthyā|lāghavāt.
 antaram ca prahāreṣu tarkayantau mahā|rathau,
 rājann, antara|mārga|sthau sthitāv āstām muhur muhuḥ.
 ubhau siṁha|rav'ōnmiśram śaṅkha|śabdaṁ pracakratuḥ,
 tath" āiva cāpa|nirghoṣam cakratus tau mahā|rathau.
 tayoh śaṅkha|ninādena, ratha|nemi|svanena ca
 dāritā sahasā bhūmiś cakampa ca, nanāda ca.

Both highly excited and glorying in the battle, they fought on, concentrating on countering each other's volleys, with neither getting the upper hand. We saw how the webs of arrows discharged from Bhishma's bow were rent and broken up by Ārjuna's shafts. Similarly the webs of arrows released by Ārjuna were brought to earth, dissipated by the arrows of the son of Ganga. Ārjuna struck Bhishma with twenty-five sharp arrows. Bhishma too pierced the Partha with his whetted shafts. The two mighty enemy-tamers amused themselves by injuring each other's horses and cutting the shafts and wheels off each other's chariots. 52.50

Then, great king, enraged Bhishma, the best of combatants, struck Vāsu-deva with three arrows in the center of his chest. Wounded by those arrows that had been fired from Bhishma's bow, the slayer of Madhu gleamed in the battle, Your Majesty, just like a blossoming *kīnshuka* tree. Seeing Mádhava wounded, Ārjuna in great wrath ran the Kuru grandfather's driver through with three arrows.

Intent on killing one another, the two heroes were unable to take aim at each other in the combat. They formed many beautiful circles with their advances and retreats, thanks to the great ability and dexterity of their charioteers. When the two mighty warriors saw an opportunity to land one another a blow, Your Majesty, they would change their positions the better to aim at each other. Both of them blew their conches, and added their lion-roars to that blare. Both great warriors twanged their bows alike. The earth, suddenly split by the blare of their conches and the clamor of their chariot wheels, quaked and thundered. Nobody could find any difference between the two, bull of the Bharatas. 52.55

na taylor antaram kaś cid dadṛṣe, Bharata'rṣabha.
 balinau samare śūrāv, anyonya|sadṛśāv ubhau.
 cihna|mātreṇa Bhīṣmaṃ tu prajajñus tatra Kauravāḥ;
 52.60 tathā Pāṇḍu|sutāḥ Pārthaṃ cihna|mātreṇa jajñire.

taylor nr|varayo, rājan, dṛṣṭvā tādrk parākramam
 vismayam sarva|bhūtāni jagmur, Bhārata, saṃyuge.
 na taylor vivaram kaś cid raṇe paśyati, Bhārata,
 dharme sthitasya hi yathā na kaś cid vṛjinam kva cit.
 ubhau ca śara|jālena tāv a|dṛśyau babhūvatuḥ,
 prakāśau ca punas tūrṇam babhūvatur ubhau raṇe.
 tatra devāḥ sa|gandharvās, cāraṇās ca' rṣibhiḥ saha
 anyonyam pratyabhāṣanta taylor dṛṣṭvā parākramam.

«na śakyau yudhi saṃrabdhau jetum etau mahā|rathau
 52.65 sa|dev'āśura|gandharvair lokair api katham cana.
 āścarya|bhūtam lokeṣu yuddham etan mah"āldbhutam.
 n' āitadrṣāni yuddhāni bhaviṣyanti katham cana.
 n' āpi śakyo raṇe jetum Bhīṣmaḥ Pārthena dhīmatā
 sa|dhanuś ca, ratha|sthaś ca, pravapan sāyakān raṇe.
 tath" āiva Pāṇḍavaṃ yuddhe devair api dur|āsadam
 na vijetum raṇe Bhīṣma utsaheta dhanur|dharam.
 ā|lokād api yuddham hi samam etad bhaviṣyati.»
 iti sma vāco 'śrūyanta proccarantyas tatas tataḥ
 Gāṅgey'|Ārjunayoḥ saṃkhye stava|yuktā, viśaṃ pate.

52.70 tvadīyās tu tato yodhāḥ, Pāṇḍaveyās ca, Bhārata,
 anyonyam samare jaghnus tayos tatra parākrame.
 śīta|dhārais tathā khaḍgair, vimalaiś ca paraśvadhair,
 śarair, anyaiś ca bahubhiḥ śastrair nānā|vidhair yudhi
 ubhayoḥ senayoḥ śūrā nyakṛntanta paras|param.

Both were mighty and invincible in battle, and each was the equal of the other. The Káuravas could recognize Bhishma solely by the emblem on his banner, just as the sons of Pandu could identify the Partha only by his emblem. 52.60

At the sight of the prowess displayed by those two best of men in battle, all living beings marveled, descendant of Bharata. No one could find any weakness in either of them, son of Bharata's lineage, just as nobody can find evil in a righteous man. Both of them were invisible behind a web of arrows, then soon reappeared on the battlefield. The gods, *gandhárvas*, *cháranas* and *rishis*, observing their might, said to one another:

"Those two furious great warriors can never be defeated even by all the worlds with their gods, *ásuras* and *gandhárvas*. This extraordinary battle is an amazing event in all the worlds. Combats such as this will never happen again. With his bow and chariot, Bhishma, sowing arrows on the field of battle, cannot be vanquished in combat by the wise Partha. And Bhishma in turn is unable to defeat the Pándava, the mighty archer, unconquerable in battle even by the gods. As long as the world lasts, this fight will remain equal." Such were the words of praise that one heard spoken during the contest between Ganga's son and Árjuna, lord of the people. 52.65

While the two heroes were performing feats of valor, your warriors and those of the Pándavas, descendant of Bharata, were slaughtering one another on the field of battle. The heroic combatants of both armies cut each other down with sharp-edged swords, gleaming battle-axes, arrows and many other kinds of weapons. 52.70

vartamāne tathā ghore tasmin yuddhe su|dāruṇe
Droṇa|Pāñcālyayo, rājan, mahān āsīt samāgamah.

DHṚTARĀṢṬRA uvāca:

53.1 KATHAM DROṆO mah”|ēṣv|āsaḥ, Pāñcālyas c’ āpi Pārṣataḥ
ubhau samīyatur yattau? tan mam’ ācakṣva, Sañjaya.
diṣṭam eva paraṃ manye pauruṣād, iti me matiḥ,
yatra Śāntanavo Bhīṣmo n’ ātarad yudhi Pāṇḍavam.
Bhīṣmo hi samare kruddho hanyāl lokāṃś car’|ā|carān.
sa katham Pāṇḍavam yuddhe n’ ātarat, Sañjay’, āujasā?

SAÑJAYA uvāca:

śṛṇu, rājan, sthiro bhūtvā yuddham etat su|dāruṇam.
na śakyāḥ Pāṇḍavā jetuṃ devair api sa|Vāsavaīḥ.
53.5 Droṇas tu niśitair bāṇair Dhṛṣṭadyumnam avidhyata,
sārathim c’ āsya bhallena ratha|niḍād apātayat.
tath” āsya caturo vāhāṃś caturbhiḥ sāyak’|ōttamaiḥ
pīḍayām āsa saṃkruddho Dhṛṣṭadyumnasya, māriṣa.
Dhṛṣṭadyumnas tato Droṇaṃ navatyā niśitaiḥ śaraiḥ
vivyādha prahasan vīras, «tiṣṭha! tiṣṭh’! ēti» c’ ābravīt.
tataḥ punar a|mey’|ātmā Bhāradvājah pratāpavān
śaraiḥ pracchādayām āsa Dhṛṣṭadyumnam a|marṣaṇam.
ādade ca śaraṃ ghoram Pārṣat’|ānta|cikīrṣayā
Śakr’|āśani|sama|sparśam, Kāla|daṇḍam iv’ āparam.

As that fierce and terrible battle continued, Your Majesty, a great combat ensued between Drona and the prince of the Panchálas.

DHRITA-RASHTRA said:

HOW DID THE great archer Drona and the Panchála prince, the grandson of Príshata, encounter each other in combat? Tell me that, Sánjaya. I consider destiny superior to human effort, Sánjaya, since Bhishma the son of Shántanu could not escape the Pándava in battle. Such is my opinion. Indeed, how did it happen that Bhishma, who could have destroyed all the worlds with their moving and unmoving beings when he was filled with battle-fury—how did he not escape the Pándava in combat, Sánjaya, for all his energy? 53.1

SÁNJAYA said:

You must be strong, Your Majesty, to hear about this truly frightful battle. The Pándavas are invincible, even for the gods led by Vāsava. Drona pierced Dhrishta-dyumna with his sharp-pointed arrows and with a spear-headed arrow he toppled his charioteer from his chariot platform. Filled with anger, he also injured Dhrishta-dyumna's four horses with four fine arrows, my lord. Then brave Dhrishta-dyumna struck Drona with ninety sharp arrows and with a hint of a smile shouted at him: "Stay still! Stay still!" 53.5

After that the infinitely spirited glorious son of Bharadvaja enveloped furious Dhrishta-dyumna in arrows. In his eagerness to destroy the grandson of Príshata, he took up a horrible arrow that crashed like Shakra's thunderbolt. It looked like a second staff of Yama. A loud cry rose among 53.10

53.10 hā|hā|kāro mahān āsīt sarva|sainyasya, Bhārata,
tam iṣuṃ saṃdhitam dr̥ṣṭvā Bhāradvājena saṃyuge.

tatr' ādbhutam apaśyāma Dhr̥ṣṭadyumnasya pauruṣam,
yad ekaḥ samare vīras tasthau girir iv' ā|calaḥ;
taṃ ca dīptam śaram ghoram, āyāntam mṛtyum ātmanaḥ,
ciccheda, śara|vr̥ṣṭim ca Bhāradvāje mumoca ha.
tata uccukruśuḥ sarve Pañcālāḥ Pāṇḍavaiḥ saha
Dhr̥ṣṭadyumnena tat karma kṛtam dr̥ṣṭvā su|duṣkaram.

tataḥ śaktim mahā|vegāṃ svarṇa|vaidūrya|bhūṣitam
Droṇasya nidhan'|ākāṅkṣi cikṣepa sa parākramī.
53.15 tām āpatantīm sahasā śaktim kanaka|bhūṣitam
tridhā cikṣepa samare Bhāradvājo hasann iva.
śaktim vinihatām dr̥ṣṭvā Dhr̥ṣṭadyumnaḥ pratāpavān
vavaṛṣa śara|varṣāṇi Droṇam prati, jan'|ēśvara.

śara|varṣam tatas tat tu saṃnivārya mahā|yaśāḥ
Droṇo Drupada|putrasya madhye ciccheda kārmukam.
sa cchinna|dhanvā samare gadāṃ gurvīm mahā|yaśāḥ
Droṇāya preṣayām āsa giri|sāra|mayīm balī.
sā gadā vegavan muktā prāyād Droṇa|jighāṃsayā.
tatr' ādbhutam apaśyāma Bhāradvājasya vikramam.

53.20 lāghavād vyāṃsayām āsa gadāṃ hema|vibhūṣitam,
vyāṃsayitvā gadāṃ tām ca preṣayām āsa Pārṣate
bhallān su|niśītān, pītān, rukma|puṅkhān, su|dāruṇān.
te tasya kavacaṃ bhittvā papuḥ ṣoṇitam āhave.
ath' ānyad dhanur ādāya Dhr̥ṣṭadyumno mahā|rathaḥ

the entire army, descendant of Bharata, when in the struggle they saw the son of Bharad·vaja string that arrow to his bow.

At that moment we witnessed a wonderful feat of valor on Dhrishta·dyumna's part, as that hero stood on the battlefield as immovable as a mountain. He severed that glowing dreadful arrow as it dashed toward him like his own death, and released a torrent of shafts on the son of Bharad·vaja. Watching Dhrishta·dyumna accomplish that incredibly difficult feat, all the Panchálas and the Pándavas gave a triumphant shout.

Then the valiant warrior, intent on killing Drona, hurled a very powerful dart embellished with gold and lapis lazuli. But in that bout the son of Bharad·vaja cut the gold-embellished dart that was flying speedily toward him into three pieces, seeming to laugh the while. Seeing his dart struck down, vigorous Dhrishta·dyumna showered a downpour of arrows on Drona, lord of the people. 53.15

Meanwhile glorious Drona, after foiling that rain of shafts, cut through the bow of the son of Drúpada. His bow severed in battle, the renowned mighty hero hurled at Drona a heavy mace hard as a rock. The mace, hurled with great force, flew straight at Drona, for it was meant to kill him. There we saw the amazing vigor of the son of Bharad·vaja. He thwarted that gold-adorned mace with great dexterity and, having warded it off, he shot great numbers of dreadful sharp copper arrows, gold-feathered and spear-headed, at the grandson of Príshata. Penetrating the armor of Príshata's grandson, they drank his blood in that combat. Then seizing another bow, the great warrior 53.20

Droṇaṃ yudhi parākramya śarair vivyādha pañcabhiḥ.

rudhir'āktau tatas tau tu śuśubhāte nara'rṣabhau,
vasanta|samaye, rājan, puṣpitāv iva kiṃśukau.

a|marṣitas tato, rājan, parākramya camū|mukhe

Droṇo Drupada|putrasya punaś ciccheda kārmukam.

53.25 ath' āinaṃ chinna|dhanvānaṃ śaraiḥ saṃnata|parvabhiḥ

abhyavarṣad a|mey'ātmā, vṛṣṭyā megha iv' ā|calam.

sārathiṃ c' āsya bhallena ratha|nīḍād apātayat;

ath' āsya caturo vāhāṃś caturbhir niśitaiḥ śaraiḥ

pātayām āsa samare, siṃha|nādaṃ nanāda ca.

tato 'pareṇa bhallena hastāc cāpam ath' ācchinat.

sa cchinna|dhanvā, viratho, hat'āśvo, hata|sārathiḥ,

gadā|pāṇir avārohat khyāpayan pauruṣaṃ mahat.

tām asya viśikhais tūrṇaṃ pātayām āsa, Bhārata,

rathād an|avarūḍhasya. tad adbhutam iv' ābhavat.

53.30 tataḥ sa vipulaṃ carma śata|candraṃ ca bhānumat,

khaḍgaṃ ca vipulaṃ divyaṃ pragṛhya sulbhujo balī

abhidudrāva vegena Droṇasya vadha|kāṅkṣayā,

āmiṣ'ārthī yathā siṃho vane mattam iva dvi|pam.

tatr' ādbhutam apaśyāma Bhāradvājasya pauruṣaṃ,

lāghavaṃ c', āstra|yogaṃ ca, balaṃ bāhvoś ca, Bhārata.

yad enaṃ śara|varṣeṇa vārayām āsa Pārṣatam,

na śāsāka tato gantuṃ balavān api saṃyuge.

nivāritas tu Droṇena Dhr̥ṣṭadyumno mahā|rathaḥ

nyavārayac char'āughāṃś tāṃś carmaṇā kṛta|hastavat.

Dhrishta-dyumna, displaying his courage in battle, struck Drona with five arrows.

Smearred with blood, the two bull-like men gleamed like two flowering *kinshuka* trees in the spring, Your Majesty. Then Drona, infuriated and exhibiting his prowess in the front ranks, sliced through the bow of Drúpada's son once again. Infinite-spirited Drona then poured over his bowless adversary a shower of arrows, just like a cloud releasing its rain over a mountain. With a spear-headed arrow he toppled the enemy's driver from his chariot platform and then, with four whetted shafts, he struck down the foe's four horses. He shouted out a lion-roar and, shooting another arrow, cut the bow out the opponent's hand. 53.25

Deprived of his bow, chariot, horses and driver, Dhrishta-dyumna, brandishing his mace and displaying great courage, descended from his chariot. Yet while he was alighting from it, Drona with his shafts swiftly cut down the opponent's mace, descendant of Bharata. It was like a miracle! Then his mighty-armed adversary took up a large radiant shield adorned with a hundred moons, and a sword of great size and splendor. He made an impassioned charge against Drona, intent on slaughtering him, just as a hungry lion attacks a frenzied elephant in the forest. 53.30

At that moment we witnessed the wonderful prowess of Bharad-vaja's son, his dexterity, his skill in wielding weapons, and the strength of his arms, descendant of Bharata. He restrained the grandson of Prishata with a shower of arrows. Strong as he was, the latter was unable to advance any further. Checked by Drona, the great warrior Dhrishta-dyumna skillfully warded off the streams of arrows with

- 53.35 tato Bhīmo mahā|bāhuḥ sahas” ābhyapatad bali
 sāhāyya|kāri samare Pārṣatasya mah”|ātmanah.
 sa Droṇaṃ niśitair bāṇai, rājan, vivyādha saptabhiḥ,
 Pārṣataṃ ca rathaṃ tūrṇaṃ svakam āropayat tadā.
 tato Duryodhano rājā Bhānumantam acodayat
 sainyena mahatā yuktaṃ Bhāradvājasya rakṣaṇe.
 tataḥ sā mahatī senā Kaliṅgānām, jan’|ēśvara,
 Bhīmam abhyudyayau tūrṇaṃ tava putrasya śāsanāt.
 Pāñcālyam atha saṃtyajya Droṇo ’pi rathinām varah
 Virāṭa|Drupadau vṛddhau vārayām āsa saṃyuge.
 53.40 Dhṛṣṭadyumno ’pi samare Dharma|rājaṃ samabhyayāt.
 tataḥ pravavṛte yuddhaṃ tumulaṃ, loma|harṣaṇam
 Kaliṅgānām ca samare Bhīmasya ca mah”|ātmanah—
 jagataḥ prakṣaya|karaṃ, ghora|rūpaṃ, bhay’|āvaham.

DHṚTARAṢṬRA uvāca:

- 54.1 TATHĀ PRATISAMĀDIṢṬAḤ Kāliṅgo vāhinī|patiḥ
 katham adbhuta|karmāṇaṃ Bhīmasenaṃ mahā|balam
 carantaṃ gadayā vīraṃ, daṇḍa|hastam iv’ Āntakam,
 yodhayām āsa samare Kaliṅgaḥ saha senayā?

SAÑJAYA uvāca:

- putreṇa tava, rāj’|ēndra, sa tath”|ōkto mahā|balaḥ
 mahatyā senayā guptaḥ prāyād Bhīma|rathaṃ prati.
 tām āpatantīm sahasā Kaliṅgānām mahā|camūm
 rath’|āśva|nāga|kalilām, pragṛhīta|mah”|āyudhām
 54.5 Bhīmasenaḥ Kaliṅgānām ārcchad Bhārata vāhinīm,

his shield. Then mighty-armed powerful Bhima suddenly 53.35
joined the great-spirited grandson of Príshata, coming to
his aid in battle. He wounded Drona with seven whetted
arrows, Your Majesty, and quickly lifted Príshata's grand-
son onto his own chariot.

Then Duryódhana commanded Bhánumat supported by
a large division to protect the son of Bharad·vaja. And on
the orders of your son, lord of the people, that huge army
of the Kalíngas made a rapid charge against Bhima. Then
Drona, the best of charioteers, abandoned the Panchála
prince and repelled the old kings Viráta and Drúpada. And 53.40
in that engagement, Dhrishta-dyumna advanced to support
the King of Righteousness.

Then a fierce battle—hair-raising, terrifying, formidable,
world-destroying—broke out between the Kalíngas and
great-spirited Bhima.

DHRITA·RASHTRA said:

HOW DID THE ruler of the Kalíngas along with his troops, 54.1
obeying my son's order, fight mighty Bhima·sena, the per-
former of wonderful deeds, that hero who was rampaging
about the battlefield and brandishing his mace, like immi-
nent Death with his staff in hand?

SÁNJAYA said:

King of kings, when your son gave him that command,
that powerful warrior made for Bhima's chariot, supported
by a large army. Bhima·sena together with the Chedis at- 54.5
tacked the huge advancing force, that large army of the
Kalíngas which was equipped with mighty weapons and

Ketumantaṃ ca Naiṣādim āyāntaṃ saha Cedibhiḥ.

tataḥ Śrutāyuh saṃkruddho rājñā Ketumatā saha
 āsasāda raṇe Bhīmaṃ vyūḍh'ānīkeṣu Cediṣu.
 rathair an|eka|sāhasraiḥ Kaliṅgānām, nar'ādhipa,
 ayutena gajānām ca Niṣādaiḥ saha Ketumān
 Bhīmasenaṃ raṇe, rājan, samantāt paryavārayat.
 Cedi|Matsya|Karūṣās ca Bhīmasena|pad'ānugāḥ
 abhyadhāvanta samare Niṣādān saha rājabhiḥ.

tataḥ pravavṛte yuddhaṃ ghora|rūpaṃ bhayānakam.

54.10 na prājānanta yodhāḥ svān paras|para|jighāṃsayā.
 ghoram āsīt tato yuddhaṃ Bhīmasya sahasā paraiḥ,
 yath" Ēndrasya, mahā|rāja, mahatyā daitya|senayā.
 tasya sainyasya saṃgrāme yudhyamānasya, Bhārata,
 babhūva su|mahān śabdaḥ sāgarasy' ēva garjataḥ.
 anyonyaṃ sma tadā yodhā nikarṣanto, viśāṃ pate,
 mahīm cakruś citāṃ sarvāṃ śaśa|lohita|saṃnibhām.
 yodhāṃś ca svān parān v" āpi n' ābhyaajānaḥ jighāṃsayā.

svān apy ādadate svās ca sūrāḥ parama|dur|jayāḥ.
 vimardaḥ su|mahān āsīd alpānām bahubhiḥ saha:

54.15 Kaliṅgaiḥ saha Cedīnām, Niṣādaiś ca, viśāṃ pate.
 kṛtvā puruṣa|kāraṃ tu yathā|śakti mahā|balāḥ,
 Bhīmasenaṃ parityajya saṃnyavartanta Cedayaḥ.
 sarvaiḥ Kaliṅgair āsannaḥ saṃnivṛtteṣu Cediṣu

teeming with chariots, horses and elephants, descendant of Bharata, and confronted Kétumat the ruler of the Nishádas.

Enraged, Shrutáyus joined King Kétumat to encounter Bhima-sena in combat, while the Chedi troops stood drawn up ready for battle. Kétumat, in company with several thousand chariots and ten thousand elephants of the Kalíngas, and supported by the Nishádas, completely encircled Bhima-sena, Your Majesty, lord of the people. The Chedis, the Matsyas and the Karúshas, following Bhima-sena's example, attacked the Nishádas in that engagement, along with many kings.

Then a fierce and horrible battle ensued. In their eagerness to kill each other, the warriors could not distinguish their own soldiers from hostile ones. Bhima's fight with his enemies was terrible, just like Indra's battle against the huge host of demons, great king. The noise made by those forces waging that battle, descendant of Bharata, was as loud as the sound of the roaring ocean. The combatants, slaughtering each other, lord of the people, turned the entire earth into a huge funeral pyre, red as the blood of a hare. Driven by the desire to kill, they were unable to distinguish friends from enemies. 54.10

Heroic warriors who were extremely difficult to subdue even killed their own friends. There was one terrible encounter between the small Chedi force and the hosts of Kalíngas and Nishádas, lord of the people. The mighty Chedis had displayed their manliness to the best of their ability, then left Bhima-sena and withdrew from the action. When the Chedis fell back, the Pándava, confronted by all the Kalíngas, fought without retreating, relying solely on 54.15

sva|bāhu|balam āsthāya na nyavartata Pāṇḍavaḥ;
 na cacāla rath' |ôpasthād Bhīmaseno mahā|balaḥ;
 śitair avākiran bāṇaiḥ Kalingānām varūthinim.
 Kalingas tu mah" |êṣv|āsaḥ, putras' c' āsya mahā|rathaḥ
 Śakradeva iti khyāto jaghnatuḥ Pāṇḍavam śaraiḥ.

tato Bhīmo mahā|bāhur vidhunvan ruciraṃ dhanuḥ

54.20 yodhayām āsa Kāliṅgaṃ sva|bāhu|balam āsritaḥ.
 Śakradevas tu samare visrjan sāyakān bahūn,
 aśvān jaghāna samare Bhīmasenasya sāyakaiḥ.
 taṃ dr̥ṣṭvā virathaṃ tatra Bhīmasenam arin|damam,
 Śakradevo 'bhidudrāva śarair avakirañ śitaiḥ.
 Bhīmasy' ôpari, rāj' |êndra, Śakradevo mahā|balaḥ
 vavarṣa śara|varṣāṇi, tap' |ānte jala|do yathā.
 hat' |āśve tu rathe tiṣṭhan Bhīmaseno mahā|balaḥ
 Śakradevāya cikṣepa sarva|śaiky' |āyasīm gadām.
 sa tayā nihato, rājan, Kalingasya suto rathāt

54.25 sa|dhvajah saha sūtena jagāma dharaṇī|talam.

hatam ātma|sutaṃ dr̥ṣṭvā Kalingānām jan' |ādhipaḥ
 rathair an|eka|sāhasrair Bhīmasy' āvārayad diśaḥ.
 tato Bhīmo mahā|vegāṃ tyaktvā gurvīm mahā|gadām
 nistriṃśam ādade ghoram, cikīrṣuḥ karma dāruṇam.
 carma c' â|pratimaṃ, rājann, ārṣabham, puruṣa'|rṣabha,
 nakṣatrair ardha|candrais ca śātakumbhamayais citam.
 Kalingas tu tataḥ kruddho dhanur|jyām avamṛjya ha,
 pragṛhya ca śaraṃ ghoram ekaṃ sarpa|viṣ' |ôpamam,

the strength of his own arms. Mighty Bhima-sena did not even move from his chariot. He enveloped the Kalínga army in a downpour of whetted shafts. But the ruler of the Kalíngas, himself an excellent archer, and his son the great warrior known as Shakra-deva, struck the Pándava with their arrows.

Then mighty-armed Bhima, shaking his resplendent bow and relying on the strength of his own arms alone, fought back against the king of the Kalíngas. And Shakra-deva released hordes of arrows, arrows which killed Bhima-sena's horses in that combat. Seeing the enemy-tamer Bhima-sena robbed of his chariot, Shakra-deva attacked him, shrouding him with whetted arrows. King of kings, the powerful Shakra-deva poured torrents of shafts over Bhima, just as a cloud pours out its rain at the end of summer. But mighty Bhima-sena, standing on his horseless chariot, hurled at Shakra-deva a mace made of the toughest iron. The son of the Kalínga ruler was killed by that mace, Your Majesty, and he fell from the chariot to the ground along with his banner and driver. 54.20 54.25

Then the king of the Kalíngas, seeing his son killed, cornered Bhima from all sides with several thousand chariots. Bhima discarded that speedy mace, huge and heavy as it was, Your Majesty, and, intent on performing a terrifying feat, grasped a frightful sword and an unparalleled shield made of bull hide, bull among men, adorned with golden stars and crescent moons. In a mad rage the ruler of the Kalíngas, that lord of the people so eager to kill his adversary, rubbed his bowstring, grabbed a terrible arrow deadly as snake venom, and fired it at Bhima-sena. Bhima-sena 54.30

prāhiṇod Bhīmasenāya vadh'ākāṅkṣī jan'ēśvaraḥ.

54.30 tam āpatantaṃ vegena preritaṃ niśitaṃ śaram
Bhīmaseno dvidhā, rājaṃś, ciccheda vipul'āsinā.
udakrośac ca saṃhṛṣṭas trāsayaṇo varūthinīm.

Kaliṅgas tu tataḥ kruddho Bhīmasenāya saṃyuge
tomarān prāhiṇoc chīghraṃ catur|daśa śilā|śitaṃ.
tān a|prāptān mahā|bāhuḥ kha|gatān eva Pāṇḍavaḥ
ciccheda sahasā, rājann, a|saṃbhrānto var'āsinā.

nikṛtya tu raṇe Bhīmas tomarān vai catur|daśa
Bhānumantam tato Bhīmaḥ prādravat puruṣa'rṣabhaḥ.
Bhānumāṃs tu tato Bhīmaṃ śara|varṣeṇa chādayan

54.35 nanāda balavan nādaṃ nādayāno nabhas|talam.
na ca taṃ mamṛṣe Bhīmaḥ siṃha|nādaṃ mah"lāhave.
tataḥ śabdena mahatā vinanāda mahā|svanaḥ.
tena nādena vitrastā Kaliṅgānāṃ varūthinī
na Bhīmaṃ samare mene mānuṣaṃ, Bharata'rṣabha.

tato Bhīmo mahā|bāhur narditvā vipulaṃ svanam
s'āsir vegavad āplutya dantābhyāṃ vāraṇ'ōttamam,
āruroha tato madhyaṃ nāga|rājasya, mārīṣa.
tato mumoca Kālīṅgaḥ śaktim. tām akarod dvidhā.
khaḍgena pṛthunā madhye Bhānumantam ath' ācchinat.

54.40 so 'ntar" āyudhinam hatvā rāja|putram arin|damaḥ
guruṃ bhāra|sahaṃ skandhe nāgasy' āsim apātayat.
chinna|skandhaḥ sa vinadan papāta gaja|yūtha|paḥ,
ārugnaḥ sindhu|vegena sānumān iva parvataḥ.

watched that sharp arrow fired off and, watched as it came flying towards him at great speed, and he cut it in two with his large sword, Your Majesty, He roared with delight, filling the hostile army with terror.

Then the enraged king of the Kalíngas swiftly hurled at Bhima-sena in combat fourteen stone-whetted javelins. The mighty-armed Pándava remained unperturbed and severed them all at once with his fine sword, while they were still in the air, Your Majesty, before they could reach him.

Having cut down in that combat those fourteen javelins, fearsome Bhima, bull among men, charged at Bhánumat. And Bhánumat enveloped Bhima in a downpour of arrows and sent forth a thunderous roar that made the sky reverberate. But Bhima could not tolerate the lion-like roar in that fierce battle. And with his own great voice he too produced a tremendously loud shout. The Kalínga army was terrified by that shout. Bhima seemed to them inhuman in battle, bull of the Bharatas. 54.35

Then, roaring thunderously, mighty-armed Bhima took his sword, rapidly jumped on the back of elephants and, with the help of its tusks, clambered onto the back of that royal elephant, my lord. At that moment the king of the Kalíngas hurled a spear at him, but Bhima cut it in two. Then with his large sword he sliced Bhánumat through at the waist. Having slaughtered the battling Kalínga prince, that enemy-tamer let his heavy and powerful sword fall on the enemy elephant's neck. Its head chopped off, that elephant chief collapsed with a wild roar, like a peaked mountain eroded by the force of the sea waves. 54.40

tatas tasmād avaplutya gajāḍ, Bhārata, Bhārataḥ
 khaḍga|pāṇir a|dīn' |ātmā tasthau bhūmau su|daṁśitaḥ.
 sa cacāra bahūn mārḡān abhitaḥ pātayan gajān.
 agni|cakram iv' āviddham sarvataḥ pratyadr̥śyata.

54.45 aśva|vr̥ndeṣu, nāgeṣu, rath' |ānīkeṣu c' ābhibhūḥ,
 padātīnām ca saṁgheṣu vinighnañ śoṇit' |ōkṣitaḥ
 śyenavad vyacarad Bhīmo raṇe ripu|bal' |ōtkataḥ,
 chindaṁs teṣāṁ śarīrāṇi śirāṁsi ca mahā|balaḥ,
 khaḍgena śita|dhāreṇa saṁyuge gaja|yodhinām
 padātir ekaḥ saṁkruddhaḥ, śatrūṇām bhaya|vardhanaḥ.
 mohayām āsa ca tadā kāl' |āntaka|Yam' |ōpamaḥ.
 mūḍhās ca te tam ev' ājau vinadantaḥ samādravan
 s' |āsīm uttama|vegena vicarantaṁ mahā|raṇe.

nikṛtya rathinām c' ājau rath' |ēṣās ca yugāni ca,
 jaghāna rathinaś c' āpi balavān ripu|mardanaḥ.
 Bhīmasenaś caran mārḡān su|bahūn pratyadr̥śyata.
 54.50 bhrāntam, āviddham, udbhrāntam,

āplutaṁ, prasṛtaṁ, plutam,
 saṁpātaṁ, samudīrṇaṁ ca
 darśayām āsa Pāṇḍavaḥ.

ke cid agr' |āsinā chinnāḥ Pāṇḍavena mah' |ātmanā
 vinedur bhinna|marmāṇo, nipetuś ca gat' |āsavaḥ.
 chinna|dant' |āgra|hastās ca, bhinna|kumbhās tath' |āpare,
 viyodhāḥ svāny anīkāni jaghnur, Bhārata, vāraṇāḥ.
 nipetur urvyām ca tathā vinadanto mahā|ravān.

O descendant of Bharata, that offspring of Bharata jumped off the falling elephant and stood on the ground, undismayed in spirit, clad in armor and brandishing his sword. He went on the rampage, taking many routes to strike down enemy elephants. He looked like a wheel of fire turning unopposed in all directions.

Cutting through entire divisions of chariots, elephants, hordes of horses and foot soldiers, drenched in blood, Bhima, the best of men, the mighty warrior of enormous strength, swooped like a hawk on his enemies in battle, hacking at the bodies and heads of enemy elephant-riders with his sharp-edged sword. Battling on foot, all alone, filled with fury and resembling Yama at the time of universal destruction, he caused his foes to panic. Filled with confusion during that combat, they charged against him with a roar as he brandished his sword and stormed around that vast field of battle. 54.45

During that encounter the mighty crusher of enemies struck off the shafts and yokes of chariot-riding warriors and killed their charioteers. We could see Bhima-sena forging many a path for himself... The Pándava demonstrated how he could whirl round, weave about, brandish his sword, spring forward, stretch, leap, dart forward and jump upward. 54.50

Struck by the fine sword of the great-spirited son of Pandu, some warriors screamed and, mortally wounded, fell down lifeless. Some elephants whose tusks and trunks had been hacked off and others with their temples cut open careered around riderless and trampled their own troops,

chinnāmś ca tomarān, rājan, mahā|mātra|śirāṃsi ca,
 paristomān vicitrāmś ca, kakṣyās ca kanak'|ōjjvalāḥ,
 graiveyāṇy, atha śaktīś ca, patākāḥ, kaṇapāṃs tathā,
 54.55 tūñīrān, atha yantrāṇi vicitrāṇi, dhanūṃṣi ca,
 bhindipālāni śubhrāṇi, tottrāṇi c' āṅkuśaiḥ saha,
 ghaṇṭās ca vividhā, rājan, hema|garbhāṃs tsarūn api
 patataḥ pātītāmś c' āiva paśyāmaḥ saha sādibhiḥ.
 chinna|gātr'|āvara|karair nihatais c' āpi vāraṇaiḥ
 āsīd bhūmiḥ samāstīrṇā, patitair bhū|dharair iva.

vimr̥dy' āivaṃ mahā|nāgān, mamard' ānyān mahā|balaḥ.
 aśv'|āroha|varāmś c' āpi pātayām āsa saṃyuge.
 tad ghoram abhavad yuddham tasya teṣāṃ ca, Bhārata.
 khalīnāny, atha yoktrāṇi, kakṣyās ca kanak'|ōjjvalāḥ,
 54.60 paristomās ca, prāsās ca, ṛṣṭayaś ca mahā|dhanāḥ,
 kavacāny, atha carmāṇi, citrāṇy āstaraṇāni ca
 tatra tatr' āpaviddhāni vyadr̥śyanta mah"|āhave.
 prāsair, yantrair vicitrais ca, śastrais ca vimalais tathā
 sa cakre vasu|dhām kīrṇām, śabalaiḥ kusumair iva.

āplutya rathinaḥ kāmś cit, parāmr̥śya mahā|balaḥ
 pātayām āsa khaḍgena sa|dhvajān api Pāṇḍavaḥ.
 muhur utpatato dikṣu dhāvataś ca yaśasvināḥ
 mārḡāmś ca caratāmś citraṃ vyasmayanta raṇe janāḥ.
 sa jaghāna padā kāmś cid, vyākṣipy' ānyān apothayat,
 54.65 khaḍgen' ānyāmś ca ciccheda, nāden' ānyāmś ca bhīṣayan,
 ūru|vegena c' āpy anyān pātayām āsa bhū|tale.
 apare c' āinam ālokya bhayāt pañcatvam āgatāḥ.

descendant of Bharata, before collapsing on the ground with loud shrieks.

Your Majesty, we saw broken lances, the heads of elephant-drivers, multicolored housings, girdles shining like gold, elephant chains, spears, banners, iron bars, quivers, 54.55 various pieces of equipment, bows, radiant javelins, goads, hooks, bells of different kinds and sword handles inlaid with gold, Your Majesty, either falling or already fallen along with the riders. The earth was strewn with the fore and hind parts, trunks and bodies of killed elephants, as if it were covered with fallen rocks.

After destroying these massive elephants, the mighty hero began to destroy yet others. And he struck down many excellent horsemen in the battle. Fierce was the battle between him and those combatants, descendant of Bharata. Hilts, 54.60 harnesses, girdles glistening like gold, caparisons, javelins, expensive lances, armor, shields and saddles were visible, scattered here and there on the battlefield. He covered the earth with darts and diverse missiles and weapons until it seemed carpeted with variegated flowers.

The mighty Pándava leaped high, dragged down charioteers, and cut them down with his sword, along with their banners. Watching the wonderful feats of that illustrious hero as he jumped about, rushing every which way and cut a swathe through the battlefield, people were filled with amazement. He killed some of his enemies with his feet, threw up others and smashed them against the ground, slashed at some others with his sword, terrified some with 54.65 his roar and brought others to the ground. Some died of fear at the mere sight of him.

- evam sā bahulā senā Kalingānām tarasvinām
parivārya raṇe Bhīṣmaṃ Bhīmasenam upādravat.
tataḥ Kāliṅga|sainyānām pramukhe, Bharata'|rṣabha,
Śrutāyusaṃ abhiprekṣya Bhīmasenaḥ samabhyayāt.
tam āyāntam abhiprekṣya Kāliṅgo navabhiḥ śaraiḥ
Bhīmasenam a|mey'|ātmā pratyavidhyat stan'|āntare.
Kāliṅga|bāṇ'|ābhihatā, tottr'|ārdita iva dvi|paḥ,
54.70 Bhīmasenaḥ prajajvāla krodhen', āgnir iv' āidhitāḥ.
ath' Āsokaḥ samādāya rathaṃ hema|pariṣkṛtam
Bhīmaṃ saṃpādayām āsa rathena ratha|sārathiḥ.
tam āruhya rathaṃ tūrṇaṃ Kaunteyaḥ śatru|sūdanāḥ
Kāliṅgam abhidudrāva, «tiṣṭha! tiṣṭh'! ēti» c' ābravīt.
tataḥ Śrutāyur balavān Bhīmāya niśitān śarān
preṣayām āsa saṃkruddho, darśayan pāṇi|lāghavam.
sa kārmuka|var'|ōtsṛṣṭair navabhir niśitaiḥ śaraiḥ
samāhato, mahā|rāja, Kāliṅgena mah"|ātmanā
saṃcukrudhe bhr̥ṣaṃ Bhīmo, daṇḍ'|āhata iv' ōra|gaḥ.
54.75 kruddhaś ca cāpam āyamyā balavad balinām varaḥ
Kāliṅgam avadhīt Pārtho Bhīmaḥ saptabhir āyasaiḥ.
kṣurābhyām cakra|rakṣau ca Kāliṅgasya mahā|balau
Satyadevaṃ ca Satyaṃ ca prāhiṇod Yama|śādanam.
tataḥ punar a|mey'|ātmā nārācair niśitais tribhiḥ
Ketumantaṃ raṇe Bhīmo 'gamayad Yama|śādanam.
tataḥ Kāliṅgāḥ saṃkruddhā Bhīmasenam a|maṛṣaṇam
anīkair bahu|sāhasraiḥ kṣatriyāḥ samavārayan.
tataḥ śakti|gadā|khaḍga|tomara'|rṣṭi|paraśvadhair
Kāliṅgās ca tato, rājan, Bhīmasenam avākiran.

Thus that large army of the vigorous Kalíngas surrounding Bhishma on the battlefield attacked Bhima-sena. Then, seeing Shrutáyus at the head of the Kalínga troops, bull of the Bharatas, Bhima-sena charged against him. Noticing his advance, the Kalínga ruler of limitless spirit pierced Bhima-sena with nine arrows in the center of his chest. Wounded by the arrows of the ruler of the Kalíngas like an elephant struck with a goad, Bhima-sena blazed up in rage, just like a fire fed with fuel. 54.70

Then Bhima's driver Ashóka took a gold-adorned chariot and brought it to Bhima. Kunti's son, the slayer of enemies, ascended the chariot and made a charge against the ruler of the Kalíngas, shouting: "Stay still! Stay still!" Then powerful Shrutáyus, filled with fury, fired his sharpened arrows at Bhima in a display of great dexterity. Struck with those nine whetted arrows shot by the great-spirited king of the Kalíngas from his fine bow, great king, Bhima was immensely angry, just like a snake hit with a stick.

Infuriated, Pritha's son Bhima, the foremost of mighty warriors, drew his bow with enormous strength and killed the ruler of the Kalíngas with seven iron shafts. With two razor-edged arrows he sent Satya-deva and Satya, the two powerful protectors of the Kalínga ruler's chariot wheels, to Yama's abode. And in that engagement he dispatched Ké-tumat to the realm of Yama with three whetted iron arrows. 54.75

Then the Kalínga warriors, dressed in armor and joined by many thousands of combatants, restrained furious Bhima-sena. And the Kalínga warriors, Your Majesty, enveloped Bhima-sena with lances, maces, swords, javelins, spears and battle-axes. But thwarting that downpour of 54.80

54.80 saṁnivārya sa tām ghorām śara|vr̥ṣṭim samutthitām
gadām ādāya tarasā, pariplutya mahā|balaḥ
Bhīmaḥ sapta|śātān vīrān anayad Yama|sādanam.
punaś c' āiva dvi|sāhasrān Kaliṅgān ari|mardanaḥ
prāhiṇon Mr̥tyu|lokāya. tad adbhutam iv' ābhavat.

evam sa tāny anīkāni Kaliṅgānām punaḥ punaḥ
bibheda samare tūrṇam, prekṣya Bhīṣmaḥ mahā|ratham.
hat'ārōhās ca mātāṅgāḥ Pāṇḍavena kṛtā raṇe
viprajagmur anīkeṣu, meghā vāta|hatā iva,
mr̥ḍnantaḥ svāny anīkāni, vinadantaḥ śar'|āturāḥ.

54.85 tato Bhīmo mahā|bāhuḥ khadga|hasto mahā|bhujah
saṁprahr̥ṣṭo mahā|ghoṣam śaṅkham prādhmāpayad balī.
sarva|Kāliṅga|sainyānām manāṃsi samakampayat.
mohaś c' āpi Kaliṅgānām āviveśa, paran|tapa.

prākampanta ca sainyāni vāhanāni ca sarvaśaḥ,
Bhīmena samare, rājan, gaj'|ēndreṇ' ēva sarvaśaḥ.
mārgān bahūn vicaratā, dhāvatā ca tatas tataḥ,
muhur utpatatā c' āiva saṁmohaḥ samapadyata.
Bhīmasena|bhaya|trastaṁ sainyam ca samakampata
kṣobhyamāṇam a|saṁbādham, grāheṇ' ēva mahat saraḥ.

54.90 trāsīteṣu ca vīreṣu Bhīmen' ādbhuta|karmaṇā,
punar āvartamāneṣu, vidravatsu ca saṁghaśaḥ,
sarva|Kāliṅga|yodheṣu Pāṇḍūnām dhvajinī|patiḥ
abravīt svāny anīkāni: «yudhyadhvam! iti» Pārṣataḥ.
senā|pati|vacāḥ śrutvā Śikhaṇḍi|pramukhā gaṇāḥ
Bhīmam ev' ābhyavartanta rath'ānikaiḥ prahāribhiḥ.

missiles, mighty Bhima seized his mace, swiftly jumping out of his chariot, and sent seven hundred heroes to the abode of Yama. Then that crusher of enemies dispatched two thousand Kálínga soldiers to the realm of Death. It was like a miracle.

Thus again and again he violently struck the Kálínga divisions on the field of battle, while keeping close watch on the mighty warrior Bhishma. Elephants, robbed by the Pándava of their riders and wounded with his arrows, rampaged about the battlefield like clouds driven by wind. Tormented by arrows, they screamed and tramped the troops. Then mighty-armed, immensely powerful Bhima grasped his sword, exulting, and blew his thunderous conch. That blare brought shivers of fear to the hearts of all the Kálínga soldiers, and confusion reigned among the Kálíngas, scorcher of foes. 54.85

Men and beasts all quaked with fright, Your Majesty, terrified by Bhima who, like a frenzied elephant chief, rampaged here and there, cutting many paths through the battlefield, rushing in every direction and frequently making upward leaps, which stupefied the enemy. The hostile army trembled in fear of Bhima-sena, just like a large lake agitated by a crocodile.

When all the Kálínga combatants, frightened by Bhima the performer of amazing feats, fled away in groups and rallied again, the general of the Pándava army, the grandson of Príshata said to his soldiers: "Fight!" Hearing the words of their commander, many heroes led by Shikhándin, joined by many chariot-divisions full of skilled combatants, came 54.90

Dharma|rājaś ca tām sarvān upajagrāha Pāṇḍavaḥ
mahatā megha|varṇena nāg'ānīkena pr̥ṣṭhataḥ.
evam saṃnodya sarvāṇi svāny anīkāni Pār̥ṣataḥ
Bhīmasenasya jagrāha pār̥ṣṇim sat|puruṣair vṛtaḥ.

54.95 na hi Pāñcāla|rājasya lokaś ca na vidyate
Bhīma|Sātyakayor anyāḥ prāṇebhyaḥ priyakṛttamaḥ.
so 'paśyat taṃ Kaliṅgeṣu carantam ari|sūdanam
Bhīmasenam mahā|bāhum Pār̥ṣataḥ para|vīra|hā.
nanarda bahudhā, rājan, hr̥ṣṭas c' āsīt paran|tapaḥ,
śaṅkhaṃ dadhmau ca samare, siṃha|nādam nanāda ca.

sa ca pārāvat'āśvasya rathe hema|pariṣkr̥te
kovidāra|dhvajam dṛṣṭvā Bhīmasenaḥ samāśvasat.
Dhr̥ṣṭadyumnas tu taṃ dṛṣṭvā Kaliṅgaiḥ samabhidrutam
Bhīmasenam a|mey'ātmā trāṇāy' ājau samabhyayāt.

54.100 tau dūrāt Sātyakir dṛṣṭvā Dhr̥ṣṭadyumna|Vṛkodarau
Kaliṅgān samare vīrau yodhayantau manasvinau,
sa tatra gatvā Śaineyo javena jayatām varāḥ
Pārtha|Pār̥ṣatayoḥ pār̥ṣṇim jagrāha puruṣa'r̥ṣabhaḥ.
sa kṛtvā dāruṇaṃ karma pragṛhīta|śar'āśanaḥ
āsthito raudram ātmānaṃ Kaliṅgān anvavaikṣata.

Kaliṅga|prabhavām c' āiva māṃsa|śoṇita|kardamām
rudhira|syandinīm tatra Bhīmaḥ prāvartayan nadīm.
antareṇa Kaliṅgānām Pāṇḍavānām ca vāhinīm
tām saṃtatāra dus|tārām Bhīmaseno mahā|balaḥ.

to Bhima's aid. The Pándava King of Righteousness supported them all at the back with a division of elephants the color of clouds. Thus urging on all his troops, the grandson of Príshata, surrounded by excellent warriors, took upon himself the protection of Bhima-sena's rear.

Nobody in the world, except Bhima and Sátyaki, was 54.95
dearer than life to the prince of the Panchálas. As soon as Príshata's grandson, that destroyer of hostile heroes, saw the mighty-armed enemy-slayer Bhima-sena battling in the midst of the Kalíngas, that scorcher of foes gave many loud yells, Your Majesty, and in excitement blew his conch and shouted out a lion-roar.

Bhima-sena felt encouraged as soon as he caught sight of Dhrishta-dyumna's gold-adorned chariot yoked with dove-colored horses, bearing its banner of the ebony tree. And infinite-spirited Dhrishta-dyumna, noticing Bhima-sena assaulted by the Kalíngas during that engagement, sped to his rescue.

Seeing Sátyaki from afar, the two resolute heroes 54.100
Dhrishta-dyumna and Vrikódara fought the Kalíngas on the field of battle. Shini's grandson, that bull-like man, the best of the victorious, rushed up and took upon himself the protection of the rear of the son of Pritha and the grandson of Príshata. Performing a fearful deed, he took his bow and, assuming a fierce expression, glared at the Kalíngas.

Bhima, shedding a stream of the Kalíngas' blood, caused a muddy river of their flesh and blood to flow between the Kalíngas and the Pándavas. Yet mighty Bhima-sena crossed that almost uncrossable river. Watching Bhima-sena do that, 54.105

- 54.105 Bhīmasenaṃ tathā dṛṣṭvā prākrośaṃs tāvakā, nṛ|pa:
 «Kālo 'yaṃ Bhīma|rūpeṇa Kaliṅgaiḥ saha yudhyate!»
 tataḥ Śāntanavo Bhīṣmaḥ śrutvā taṃ ninadaṃ raṇe
 abhyayāt tvarito Bhīmaṃ vyūḍh'|ānīkaḥ samantataḥ.
 taṃ Sātyakir, Bhīmaseno, Dhr̥ṣṭadyumnaś ca Pār̥sataḥ
 abhyadravanta Bhīṣmasya rathaṃ hema|pariṣkṛtam.
 parivārya ca te sarve Gāṅgeyaṃ tarasā raṇe
 tribhis tribhiḥ śarair ghorair Bhīṣmam ānarcchur ojasā.
 pratyavidhyata tān sarvān pitā Devavrataḥ tava
 yataṃ mahā|śaktyā tribhis tribhir aljihma|gaiḥ.
- 54.110 tataḥ śara|sahasreṇa saṃnivārya mahā|rathān
 hayān kāñcana|saṃnāhān Bhīmasya nyahanac charaiḥ.
 hat'|āśve tu rathe tiṣṭhan Bhīmasenaḥ pratāpavān
 śaktiṃ cikṣepa tarasā Gāṅgeyasya rathaṃ prati.
 a|prāptān atha tāṃ śaktiṃ pitā Devavrataḥ tava
 tridhā ciccheda samare. sā pṛthivyāṃ aśīryata.
 tataḥ śaiky'|āyasīm gurvīm pragṛhya balavad gadām
 Bhīmasenas tatas tūrṇaṃ pupluve, manuḥ|r̥ṣabha.
 Sātyako 'pi tatas tūrṇaṃ Bhīmasya priya|kāmyayā
 Gāṅgeya|sārathiṃ tūrṇaṃ pātayām āsa sāyakaiḥ.
- 54.115 Bhīṣma tu nihate tasmin sārathau rathināṃ varāḥ
 vātāyamānais tair aśvair apanīto raṇ'|ājirāt.
 Bhīmasenas tato, rājann, apanīte mahā|vrate
 prajavāla, yathā vahnir dahan kakṣam iv' āidhitaḥ.
 sa hatvā sarva|Kāliṅgān senā|madhye vyatiṣṭhata.
 n' ānam abhyutsahan ke cit tāvakā, Bharata|r̥ṣabha.

your troops exclaimed: "It is Death himself fighting in the form of Bhima against the Kálíngas!"

Then Bhishma the son of Shántanu, surrounded on every side by the marshaled forces, heard that shout on the battlefield and swiftly advanced toward Bhima. Sátyaki, Bhima-sena and Dhrishta-dyumna the grandson of Príshata rushed at Bhishma's gold-adorned chariot. All of them quickly encircled Bhishma the son of Ganga, and in a burst of energy, each of them wounded him with three terrible arrows. In return, your father Deva-vrata struck those unflagging mighty archers with three straight-flying shafts each. Having repelled those great warriors with a thousand arrows, he used his shafts to kill Bhima's horses that were dressed in golden armor.

54.110

Powerful Bhima-sena, standing on his horseless chariot, rapidly hurled a spear at the chariot of Ganga's son. But your father Deva-vrata cut that dart in three before it could reach his chariot, and it fell in pieces to the ground. Then mighty Bhima-sena took up a heavy mace made of the toughest iron and quickly jumped out of his chariot, bull among men. Meanwhile Sátyaki, wanting to please Bhima, swiftly struck down the driver of the son of Ganga with his arrows. After his driver had been killed, Bhishma the best of charioteers was carried from the field of battle by his horses running like the wind.

54.115

When the observer of great vows was carried from the battlefield, Your Majesty, Bhima-sena blazed up like a fire burning dry grass. Having slaughtered all the Kálíngas, he stood in the midst of the troops, and none of your warriors dared engage him, bull of the Bharatas. Dhrishta-

Dhṛṣṭadyumnas tam āropya sva|rathe rathinām varah
paśyatām sarva|sainyānām apovāha yaśasvinam.
saṃpūjyamānaḥ Pāñcālyair Matsyais ca, Bharata'rṣabha,
Dhṛṣṭadyumnaṃ pariṣvajya sameyād atha Sātyakim.
54.120 ath' ābravīd Bhīmasenaṃ Sātyakiḥ satya|vikramaḥ
praharṣayan Yadu|vyāghro Dhṛṣṭadyumnasya paśyataḥ:

«diṣṭyā Kalinga|rājaś ca, rāja|putraś ca Ketumān,
Śakradevaś ca Kāliṅgaḥ, Kalingāś ca mṛdhe hataḥ.
sva|bāhu|bala|vīryeṇa nāg'āśva|ratha|saṃkulaḥ,
mahā|puruṣa|bhūyiṣṭho, dhīra|yodha|niṣevitaḥ
mahā|vyūhaḥ Kalingānām ekena mṛditas tvayā.»

evam uktvā Śiner naptā dīrgha|bāhur, arin|dama,
rathād ratham abhidrutya paryaṣvajata Pāṇḍavam.
tataḥ sva|ratham āruhya punar eva mahā|rathaḥ
tāvakān avadhīt kruddho, Bhīmasya balam ādadhat.

SAÑJAYA uvāca:

55.1 GATA|PŪRV'|ĀHṆA|bhūyiṣṭhe tasminn ahani, Bhārata,
ratha|nāg'āśva|pattinām sādīnām ca mahā|kṣaye
Droṇa|putreṇa, Śalyena, Kṛpeṇa ca mah'"ātmanā
samasaṃjāta Pāñcālyas tribhir etair mahā|rathaiḥ.
sa loka|viditān āsvān nijaghāna mahā|balaḥ
Draṇeḥ Pāñcāla|dāy'|ādāḥ śitair daśabhir āsu|gaiḥ.
tataḥ Śalya|rathaṃ tūrṇam āsthāya hata|vāhanaḥ
Draṇiḥ Pāñcāla|dāy'|ādam abhyavarṣad ath' eṣubhiḥ.

dyumna the best of warriors let him climb into his chariot and took the glorious hero away under the eyes of all the troops. Praised by the Panchálas and the Matsyas, bull of the Bharatas, he embraced Dhrishta-dyumna and then went to Sátyaki. And Sátyaki, whose strength lies in truth, that tiger among the Yadus, spoke pleasing words to Bhima-sena in Dhrishta-dyumna's presence: 54.120

“Fortunately the Kalínga king, the Kalínga prince Kétumat, the hero Shakra-deva and many other Kalíngas have been killed in combat. By the might and strength of your own arm alone you have crushed the large division of the Kalíngas, which was composed of numerous elephants, horses, chariots and many excellent men and determined warriors.”

With these words, enemy-tamer, the long-armed grandson of Shini alighted from his chariot and embraced the Pándava. Then the great warrior climbed back into his chariot and, filled with fury, set out to demolish your army and strengthen Bhima's.

SÁNJAYA said:

DESCENDANT OF Bharata, after the first half of that day had almost passed, and while the great destruction of chariots, elephants, horses, foot soldiers and horsemen was underway, the prince of the Panchálas confronted these three great warriors: Drona's son, Shalya and great-spirited Kripa. The mighty heir of the Panchála king killed the world-famous horses of the son of Drona with ten swift sharp arrows. And Drona's son, deprived of his horses, immediately 55.1

55.5 Dhr̥ṣṭadyumnaṃ tu saṃyuktaṃ

Draṇinā vīkṣya, Bhārata,

Saubhadro 'bhyapatat tūrṇaṃ

vikiraṇaṃ nīṣitāṃ śarāṇaṃ.

sa Śalyaṃ pañca|viṃśatyā, Kṛpaṃ ca navabhiḥ śaraiḥ,

Aśvatthāmānam aṣṭābhir vivyādha puruṣa'|rṣabhaḥ.

Ārjuniṃ tu tatas tūrṇaṃ Draṇiṃ vivyādha patriṇā,

Śalyo dvā|daśabhiḥ c' āiva, Kṛpaś ca nīṣitais tribhiḥ.

Lakṣmaṇas tava pautras tu Saubhadraṃ samavasthitam
abhyavartata saṃhr̥ṣṭas. tato yuddham avartata.

Dauryodhaniḥ su|saṃkruddhaḥ Saubhadraṃ para|vīra|hā
vivyādha samare, rājāṃs. tad adbhutam iv' ābhavat.

55.10 Abhimanyuḥ su|saṃkruddho bhrātaraṃ, Bharata'|rṣabha,

śaraiḥ pañcāśatā, rājan, kṣipra|hasto 'bhyavidhyata.

Lakṣmaṇo 'pi punas tasya dhanuś ciccheda patriṇā

muṣṭi|deśe, mahā|rāja, tata uccukruśur janāḥ.

tad vihāya dhanuś chinnaṃ Saubhadraḥ para|vīra|hā
anyad ādattavāṃś citraṃ kārmukaṃ vegavattaram.

tau tatra samare hr̥ṣṭau kṛta|pratikṛt'|āiṣiṇau

anyonyaṃ viśikhais tīkṣṇair jaghnatuḥ puruṣa'|rṣabhau.

tato Duryodhano rājā dr̥ṣṭvā putraṃ mahā|ratham
pīḍitaṃ tava pautreṇa, prāyāt tatra praj'|ēśvaraḥ.

55.15 saṃnivr̥tte tava sute sarva eva jan'|ādhipāḥ

Ārjuniṃ ratha|vaṃśena samantāt paryavārayan.

climbed into Shalya's chariot and showered the Panchála prince with arrows.

Seeing Dhrishta-dyumna engaged in fighting the son of 55.5
Drona, descendant of Bharata, the son of Subhádra quickly went on the attack, spraying his sharpened arrows. That bull-like man wounded Shalya with twenty-five arrows, Kripa with nine and Ashva-tthaman with eight. Then Drona's son pierced the son of Árjuna with a feathered arrow. Shalya also wounded him with ten arrows, and Kripa with three sharp arrows.

Your grandson Lákshmana then charged in excitement against Subhádra's son who was positioned in front of him, and a fight erupted. In that fight Duryódhana's son, the slayer of hostile heroes, became immensely enraged and struck the son of Subhádra with many arrows, Your Majesty. It was like a miracle. Agile-handed Abhimányu, greatly 55.10
infuriated, wounded his brother with fifty arrows, Your Majesty, bull of the Bharatas. And Lákshmana with a feathered arrow cut through his adversary's bow at the handle, great king, at which the troops then raised a loud shout. At this the son of Subhádra, the destroyer of enemy heroes, discarded his broken bow and took up another one, glistening and extremely swift. And those two bull-like men, excitedly seeking to counter one another in combat, injured each other with their sharp arrows.

Then King Duryódhana, the lord of the people, seeing his great warrior son wounded by your grandson, advanced there himself. At your son's departure, all the kings encircled the son of Árjuna with a division of chariots. Yet that 55.15

sa taiḥ parivṛtaḥ sūraiḥ śūro yudhi su|dur|jayaiḥ
na sma pravyathate, rājan, Kṛṣṇa|tulya|parākramah.

Saubhadram atha saṃsaktam dṛṣtvā tatra Dhanañjayaḥ
abhidudrāva vegena trātu|kāmaḥ svam ātma|jam.
tataḥ sa|ratha|nāg'āśvā Bhīṣma|Droṇa|puro|gamāḥ
abhyavartanta rājānaḥ sahitāḥ Savyasācinam.
uddhūtaṃ sahasā bhaumaṃ nāg'āśva|ratha|pattibhiḥ
divā|kara|patham prāpya rajas tīvram adṛśyata.

55.20 tāni nāga|sahasrāṇi, bhūmi|pāla|śatāni ca
tasya bāṇa|patham prāpya n' ābhyavartanta sarvaśaḥ.
praṇeduḥ sarva|bhūtāni. babhūvus timirā diśaḥ.
Kurūṇām c' ā|nayas tīvraḥ samadṛśyata dāruṇaḥ.
n' āpy antarikṣam, na diśo, na bhūmir, na ca bhāskaraḥ
prajāñe, Bharata|śreṣṭha, śastra|saṃghaiḥ Kirīṭinaḥ.

sādita|dhvaja|nāgās tu, hat'āśvā rathino raṇe,
vipradruta|rathāḥ ke cid dṛśyante ratha|yūtha|pāḥ.
virathā rathinaś c' ānye dhāvamānāḥ samantataḥ
tatra tatr' āiva dṛśyante s'āyudhāḥ s'āṅgadair bhujaḥ.

55.25 hay'ārohā hayāṃs tyaktvā, gaḥ'ārohās ca dantinaḥ,
Arjunasya bhayād, rājan, samantād vipradudruvuḥ.
rathebhyaś ca, gajebhyaś ca, hayebhyaś ca nar'ādhipāḥ
patitāḥ pātyamānās ca dṛśyante 'rjuna|sāyakaiḥ.

hero, though encircled by those brave combatants invincible in battle, did not waver, Your Majesty, equal as he was to Krishna himself in prowess.

At the sight of the son of Subhádra in the thick of the fight, Dhanan-jaya ran there in haste, eager to rescue his son. Then the kings led by Bhishma and Drona, and accompanied by chariots, elephants and horses, attacked Savya-sachin in unison. Suddenly a thick cloud of dust, raised from the ground by elephants, horses, chariots and foot soldiers, appeared in the sky, reaching the sun's very chariot. Those thousands of elephants and hundreds of kings, coming into range of Árvjuna's arrows, were unable to advance any further. All creatures let out a roar, and there was darkness in all directions. The injustice of the Kurus assumed a fierce and horrifying aspect. Neither the sky, nor the sun, nor any direction, nor the earth, nor the sun could be discerned, best of Bharatas, due to the stream of arrows fired by diadem-adorned Árvjuna. 55.20

Many chariots and elephants were destroyed, and warriors lost their horses in battle. Some leaders of the chariot division were seen abandoning their chariots. Here and there I noticed other chariot-riding warriors minus their chariots, armed with weapons and wearing armlets and fleeing every which way. Your Majesty, out of fear of Árvjuna horsemen abandoned their horses and fled in every direction, and elephant-riders left their elephants. We saw kings, struck down by Árvjuna's arrows, falling from their chariots, elephants and horses. 55.25

sa|gadān udyatān bāhūn, sa|khaḍgāmś ca, viśam pate,
 sa|prāsāmś ca, sa|tūñīrān, sa|śārān, sa|śar' |āsanān,
 s' |āṅkuśān, sa|patākāmś ca, tatra tatr' Ārjuno nṛṇām
 nicakarta śarair ugrai raudraṃ bibhṛad vapus tadā.
 parighāṇām pradīptānām, mudgarāṇām ca, māriṣa,
 prāsānām, bhindipālānām, nistriṃśānām ca saṃyuge,
 55.30 paraśvadhānām tīkṣṇānām, tomarāṇām ca, Bhārata,
 varmaṇām c' āpaviddhānām kāñcanānām ca, bhūmilpa,
 dhvajānām, carmaṇām c' āiva, vyajanānām ca sarvaśaḥ,
 chatrāṇām hema|daṇḍānām, cāmarāṇām ca, Bhārata,
 pratodānām ca, yoktrāṇām, kaśānām c' āiva, māriṣa,
 rāśayaś c' ātra dṛśyante vinikīrṇā raṇa|kṣitau.

n' āsīt tatra pumān kaś cit tava sainyasya, Bhārata,
 yo 'rjunaṃ samare sūraṃ pratyudyāyāt kathaṃ cana.
 yo yo hi samare Pārthaṃ patyudyāti, viśam pate,
 sa sa vai viśikhais tīkṣṇaiḥ para|lokāya nīyate.
 55.35 teṣu vidravamaṇeṣu tava yodheṣu sarvaśaḥ
 Arjuno Vāsudevaś ca dadhmatuṣ vāriḥⁱ |ōttamau.

tat prabhagnaṃ balaṃ dṛṣṭvā pitā Devavrataḥ tava
 abravīt samare sūraṃ Bhāradvājaṃ smayann iva:
 «eṣa Pāṇḍu|suto vīraḥ Kṛṣṇena sahito balī
 tathā karoti sainyāni, yathā kuryād Dhanañjayaḥ.
 na hy eṣa samare śakyo vijetum hi kathaṃ cana;
 yath' āsya dṛśyate rūpaṃ kāl' |āntaka|Yam' |ōpamam.
 na nivartayitum c' āpi śaky' ēyaṃ mahatī camūḥ.
 anyonya|prekṣayā, paśya, dravat' īyaṃ varūthinī.
 55.40 eṣa c' āstaṃ giri|śreṣṭhaṃ bhānumān pratipadyate,
 cakṣuṃṣi sarva|lokasya saṃharann iva sarvathā.

ⁱ the mountain behind which the sun is believed to set

Árjuna took on a frightful appearance, lord of the people, and with his dreadful arrows cut down the upraised arms of many combatants wielding maces, swords, lances, quivers, arrows, bows, goads and banners. My lord, descendant of Bharata, heaps of gleaming iron clubs, mallets, darts, javelins, swords, sharp battle-axes, spears, discarded golden armor, banners, shields, fans, gold-staffed parasols, lances, Bhárata, goads, harnesses and whips were visible, scattered on the field of battle, lord of earth. 55.30

Descendant of Bharata, in your army there was no man who could in any way counter vigorous Árjuna in combat. Whoever dared engage the son of Pritha in battle, lord of the people, was dispatched to the other world by Árjuna's sharp arrows.

When your troops took flight in every direction, Árjuna and Vásu-deva blew their excellent conches. 55.35

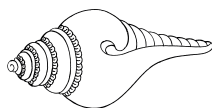
As he watched your army routed, your father Deva-vrata smiled and spoke to the valiant son of Bharad-vaja:

"This Dhanan-jaya, the heroic mighty son of Pandu, accompanied by Krishna, is treating our troops as only he can treat them. Nobody can defeat him in combat, for his appearance resembles that of Death at the time of universal destruction. It is quite impossible to rally this multitudinous force. The troops look at each other and run away. The sun is approaching Mount Asta,ⁱ the finest of mountains, as if to rob the vision of the entire world. I think, bull among men, the time has come to withdraw our army. Our troops, tired and terror-stricken, will not fight under any circumstances." 55.40

tatr' âvahāraṃ saṃprāptaṃ manye 'haṃ, puruṣa'rṣabha.
śrāntā bhītāś ca no yodhā na yotsyanti kathaṃ cana.»

evam uktvā tato Bhīṣmo Droṇam ācārya|sattamam
avahāram atho cakre tāvakānāṃ mahā|rathaḥ.
tato 'vahāraḥ sainyaṇāṃ tava teṣāṃ ca, Bhārata,
astaṃ gacchati sūrye 'bhūt, saṃdhyā|kāle ca vartati.

Addressing Drona the best of teachers in this way, that great warrior Bhishma withdrew your troops. And as the sun sank westwards and twilight descended, your troops and the hostile forces both retreated, descendant of Bharata.



56–59

DAY THREE

56.1 P^{RABHĀTĀYĀM} CA śarvayāṃ Bhīṣmaḥ Śāntanavas tataḥ
anikāny anusamyāne vyādides' ātha, Bhārata.

garuḍaṃ ca mahā|vyūhaṃ cakre Śāntanavas tadā
putrāṇaṃ te jay'|ākāṅkṣi Bhīṣmaḥ Kuru|pitāmahaḥ.

garuḍasya svayaṃ tuṇḍe pitā Devavrataḥ tava.
cakṣuṣī ca Bharadvājaḥ, Kṛtavarmā ca Sātavataḥ.
Aśvatthāmā, Kṛpāś c' āiva śīrṣaṃ āstāṃ yaśasvinau
Trigartair, Matsya|Kaikeyair, Vāṭadhānaiś ca saṃyuge.

56.5 Bhūriśravāḥ, Śalaḥ, Śalyo, Bhagadattaś ca, māriṣa,
Madrakāḥ, Sindhu|Sauvīrās, tathā Pañcanadās ca ye,
Jayadrathena sahitā grīvāyāṃ saṃniveśitāḥ.
prṣṭhe Duryodhano rājā saudaryaiḥ s'ānugair vṛtaḥ.
Vind'|Ānuvindāv Āvantiyau, Kāmbojās ca Śakaiḥ saha
puccham āsan, mahārāja, Śūrasenās ca sarvaśaḥ.
Māgadhās ca, Kaliṅgās ca Dāśeraka|gaṇaiḥ saha
dakṣiṇaṃ pakṣam āsādyā sthitā vyūhasya daṃśitāḥ.
Kārūṣās ca, Vikuñjās ca, Muṇḍāḥ, Kuṇḍivṛṣās tathā
Bṛhadbalena sahitā vāmaṃ pakṣam avasthitāḥ.

56.10 vyūḍhaṃ drṣṭvā tu tat sainyaṃ Savyasācī paran|tapah
Dhṛṣṭadyumnena sahitāḥ pratyavyūhata saṃyuge
ardha|candreṇa vyūhena vyūhaṃ tam atidāruṇam.
dakṣiṇaṃ śṛṅgam āsthāya Bhīmaseno vyarocata,
nānā|śastr'|āugha|saṃpannair nānā|deśyair nṛ|pair vṛtaḥ.
tad anv eva Virāṭaś ca, Drupadaś ca mahā|rathaḥ.

SÁNJAYA said:

WHEN THE NIGHT had passed and dawn broke, Bhishma the son of Shántanu commanded the divisions to prepare for battle, descendant of Bharata. 56.1

Then, striving for the victory of your sons, Shántanu's son Bhishma, the grandfather of the Kurus, drew up your troops in the great formation known as the Gáruda.*

In the Gáruda's beak stood your father Deva-vrata himself. Its two eyes were Bharad-vaja's son and Krita-varman the king of the Sátvatas. Two glorious heroes, Ashva-tthaman and Kripa, joined by the Tri-gartas, the Kékayas and the Vata-dhanas, formed its head on the field of battle. Bhuri-shravas, Shala, Shalya, Bhaga-datta, the Mádrakas, the Sindhus, the Sauvíras and the Pancha-nadas together with Jayad-ratha were stationed at its neck, my lord. In its back stood King Duryódhana surrounded by his brothers and followers. The Avánti princes Vinda and Anuvínda, the Kambójas, the Shakas and the Shura-senas all formed its tail, great king. The Mágadhas, and the Kalíngas with hosts of the Dashérakas, clad in armor, positioned themselves in the right wing of the formation. The Karúshas, the Vikúnjas, the Mundas, and the Kundi-vrishas together with Brihad-bala formed the left wing. 56.5

On seeing the hostile troops arrayed in that way, the scorcher of enemies Savya-sachin, assisted by Dhrishtadyumna, formed on the battlefield a profoundly dreadful counter-array in the shape of a crescent moon. At its right tip stood shining Bhima-sena, surrounded by the kings of various countries armed with innumerable weapons of diverse kinds. Next to him stood King Viráta and the great 56.10

tad|an|antaram ev' āsīn Nīlo nīl'āyudhaiḥ saha;
Nīlād an|antaram c' āiva Dhr̥ṣṭaketur mahā|rathaḥ
Cedi|Kāśi|Karūṣaiś ca Pauravaś c' ābhisamvṛtaḥ.

Dhr̥ṣṭadyumnaḥ, Śikhaṇḍī ca, Pāñcālās ca, Prabhadrakāḥ
56.15 madhye sainyasya mahataḥ sthitā yuddhāya, Bhārata.

tath" āiva Dharma|rājo 'pi gaj'ānīkena samvṛtaḥ.
tatas tu Sātyakī, rājan, Draupadyāḥ pañca c' ātma|jāḥ.
Abhimanyus tataḥ śūra, Irāvāṃś ca tataḥ param.
Bhaimasenis tato, rājan, Kekayās ca mahā|rathaḥ.
tato 'bhūd dvi|padām śreṣṭho vāmaṃ pārśvam upāśritaḥ,
sarvasya jagato goptā goptā yasya Janārdanaḥ.

evam etan mahā|vyūhaṃ pratyavyūhanta Pāṇḍavāḥ
vadh'|ārthaṃ tava putrāṇām, tat|pakṣaṃ ye ca saṃgatāḥ.

tataḥ pravavṛte yuddhaṃ vyatiṣakta|ratha|dvīpam
56.20 tāvakānām pareṣām ca nighnatām itar'|ētaram.

hay'|āughās ca, rath'|āughās ca tatra tatra, viśaṃ pate,
saṃpatanto vyadr̥śyanta nighnantas te paras|param.
dhāvatām ca rath'|āughānām, nighnatām ca pṛthak pṛthak
babhūva tumulaḥ śabdo vimiśro dundubhi|svanaiḥ,
diva|spr̥ṇ nara|vīrāṇām nighnatām itar'|ētaram
saṃprahāre su|tumule tava teṣām ca, Bhārata.

warrior Drúpada. Next to them was Nila who was armed with poisonous weapons, and next to Nila was mighty Dhrishta-ketu, surrounded by the Chedis, the Kashis, the Karúshas and the Páuravas.

Dhrishta-dyumna, Shikhándin, the Panchálas and the Prabhádrakas were stationed in the middle of that large 56.15 army arrayed for battle, descendant of Bharata. The King of Righteousness also stood there surrounded by an elephant division. Next to him, Your Majesty, were Sátyaki and the five sons of Dráupadi. Next to them was Abhimányu followed by Irávat. Next to him stood Bhima-sena's son and the great Kékaya warriors. And next to them, stationed on the left side, was the best of men Árijuna guarded by Janárdana, the guardian of the whole universe.

That is how the Pándavas formed their counter-array, with the object of slaughtering your sons and those who had taken their side.

Then combat commenced between your troops and the 56.20 foes who assailed them, with chariots and elephants intermingled. Hosts of horses and chariots were visible in several locations, rushing at each other and destroying each other, lord of the people. And the clamor of hordes of chariots making individual rushes and onslaughts, mixed with the drumbeat, made a tumultuous noise. As they slaughtered one another in that most tumultuous encounter, your heroes and the enemy's made a terrible din which reached the heavens, descendant of Bharata.

SAÑJAYA uvāca:

57.1 TATO VYŪDHEṢV anīkeṣu tāvakeṣv itareṣu ca
Dhanañjayo rath'āṇīkam avadhīt tava, Bhārata,
śarair atiratho yuddhe dārayan ratha|yūtha|pān.

te vadhyamānāḥ Pārthena, Kālen' ēva yuga|kṣaye,
Dhārtarāṣṭrā raṇe yattāḥ Pāṇḍavān pratyayodhayan.
prārthayānā yaśo dīptaṃ, mṛtyuṃ kṛtvā nivartanam,
ek'āgra|manaso bhūtvā Pāṇḍavānām varūthinīm
babhañjur bahuśo, rājams, te c' āsajjanta saṃyuge.

57.5 dravadbhir, atha bhagnaiś ca, parivartadbhir eva ca
Pāṇḍavaiḥ Kauraveyaiś c' āiva na prājñāyata kiṃ cana.
udatiṣṭhad rajo bhaumaṃ chādayānaṃ divā|karam.
na diśaḥ pradiśo v" āpi. tatra hanyuḥ kathaṃ narāḥ?
anumānena saṃjñābhir, nāma|gotraiś ca saṃyuge
vartate sma tadā yuddhaṃ tatra tatra, viśāṃ pate.

na vyūho bhidyate tatra Kauravāṇāṃ kathaṃ cana,
rakṣitaḥ satya|saṃdhena Bhāradvājena saṃyuge.
tath" āiva Pāṇḍavānām ca rakṣitaḥ Savyasācinā
n' ābhidyata mahā|vyūho Bhīmena ca su|rakṣitaḥ.

57.10 sen"āgrād abhiniṣpatya prāyudhyaṃs tatra mānavāḥ
ubhayoḥ senayo, rājan, vyatiṣakta|ratha|dvipāḥ.
hay'|ārohair hay'|ārohāḥ pātyante sma mah"|āhave,
ṛṣtibhir vimalābhiś ca, prāsair api ca saṃyuge.

SÁNJAYA said:

AFTER YOUR TROOPS and the enemy's had been arrayed 57.1
for battle, the mighty warrior Dhanan-jaya began to demolish your chariot force, descendant of Bharata, striking down the chiefs of the chariot division with his arrows.

Dhrita-rashtra's troops, being massacred in the combat by Pritha's son who resembled Time at the destruction of the universe, battled zealously against the Pándavas. Desiring a blaze of glory, considering death the only reason to desist from fighting, and fixing their minds on a single aim, they broke the Pándava ranks in many places, Your Majesty, intent as they were on the encounter.

Running pell-mell and rushing here and there, the broken Pándava and Káurava troops could discern nothing at all. A thick cloud of dust rose up from the ground, covering the sun. There was no visibility in any direction, major or minor. How could men fight in those conditions? The fighting continued everywhere on the battlefield, the combatants being guided by indications, watchwords, names and family names, lord of the people. 57.5

The formation of the Káuravas, protected by Bharadvaja's son who was true to his promises, could by no means be broken. And equally unbroken was the great formation of the Pándavas, protected by Savya-sachin and well-guarded by Bhima.

Soldiers of both armies came from the rear and joined 57.10
the fray, and the clashing chariots and elephants became intermingled, Your Majesty. In that fierce battle, cavalrymen struck down other cavalrymen with spears and javelins. One charioteer attacked another, cutting him down with

rathī rathinam āsādyā śaraiḥ kanaka|bhūṣaṇaiḥ
pātayām āsa samare tasminn ati|bhayaṇ|kare.
gaj’|ārohā gaj’|ārohān nārāca|śara|tomaraiḥ
saṃsaktāḥ pātayām āsus tava, teṣāṃ ca sarvaśaḥ.
kaś cid utpatya samare vara|vāraṇam āsthitah
keśa|pakṣe parāmṛśya jahāra samare śirah.

57.15 anye dvi|rada|dant’|āgra|nirbhinna|hṛdayā raṇe
vemuś ca rudhiram vīrā niḥśvasantaḥ samantataḥ.
kaś cit kari|viṣāṇa|stho vīro raṇa|viśāradaḥ
prāvepac chakti|nirbhinno gaja|śīkṣ’|āstra|vedinā.

patti|saṃghā raṇe pattīn bhindipāla|paraśvadhaiḥ
nyapātayanta saṃhr̥ṣṭāḥ paras|para|kṛt|āgasah.
rathī ca samare, rājann, āsādyā gaja|yūtha|pam
sa|gajam pātayām āsa; gajī ca rathinām varam.
rathinam ca hay’|ārohaḥ prāsena, Bharata’|r̥sabha,
pātayām āsa samare; rathī ca haya|sādinam.

57.20 padātī rathinam saṃkhye, rathī c’ āpi padātinam
nyapātayac chitaiḥ śastraiḥ senayor ubhayor api.
gaj’|ārohā hay’|ārohān pātayām cakrire tadā;
hay’|ārohā gaja|sthāṃś ca. tad adbhutam iv’ ābhavat.
gaj’|āroha|varaiś c’ āpi tatra tatra padātayaḥ
pātītāḥ samadr̥śyanta; taiś c’ āpi gaja|yodhinaḥ.
patti|saṃghā hay’|ārohaiḥ, sādī|saṃghās ca pattibhiḥ
pātyamānā vyadr̥śyanta śataśo ’tha sahasraśaḥ.

gold-adorned arrows in that truly horrible combat. Elephant-riders of both your army and the enemy's struck down opposing elephant-riders with iron arrows and lances. One combatant on the battlefield mounted a fine elephant and, catching a foe by the hair, chopped off his head. Many other heroes, their hearts torn open by elephants' tusks, vomited blood and gasped for breath. A certain heroic warrior, skilled in warfare, stood on an elephant's tusks, but faltered when hit with a spear hurled by a master of elephant training and weaponry. 57.15

Groups of foot soldiers gleefully struck down the enemy infantry with short arrows and battle-axes, each side committing atrocities against the other. Your Majesty, a charioteer, attacking in combat a captain of the elephant-riders, struck him down together with his elephant. And an elephant-rider felled the best of chariot-warriors. A cavalryman with a javelin struck down a charioteer in the combat, bull of the Bharatas, and a charioteer felled a horseman. An infantryman of either army would cut down a chariot-warrior with his sharp weapons, and a charioteer would kill a foot soldier. Elephant-riders then felled cavalrymen, and horsemen struck down elephant-riders. It was like a miracle. Here and there one saw infantrymen cut down by the excellent elephant-riders, as well as elephant-riders felled by foot soldiers. We saw hundreds and thousands of infantrymen knocked down by the cavalry, and horsemen by foot soldiers. 57.20

dhvajais tatr' āpaviddhaiś ca, kārmukais, tomarais tathā,
 prāsais, tathā gadābhiś ca, parighaiḥ, kampanais tathā,
 57.25 śaktibhiḥ, kavacaiś citraiḥ, kaṇapair, aṅkuśair api,
 nistriṃśair vimalaiś c' āpi, svarṇa|pūṅkhaiḥ śarais tathā,
 paristomaiḥ, kuthābhiś ca, kambalaiś ca mahā|dhanaiḥ
 bhūr bhāti, Bharata|śreṣṭha, srag|dāmair iva citritā.
 nar'|āśva|kāyaiḥ patitair, dantibhiś ca mah'"āhave
 a|gamyā|rūpā pṛthivī māṃsa|śoṇita|kardamā.

praśaśāma rajo bhaumaṃ vyukṣitaṃ raṇa|śoṇitaiḥ.
 diśaś ca vimalāḥ sarvāḥ saṃbabhūvur, jan'|ēśvara.
 utthitāny a|gaṇeyāni kabandhāni samantataḥ,
 cihna|bhūtāni jagato vināś'|ārthāya, Bhārata.

57.30 tasmin yuddhe mahā|raudre vartamāne su|dāruṇe
 pratyadrśyanta rathino dhāvamānāḥ samantataḥ.

tato Bhīṣmaś ca, Droṇaś ca, Saindhavaś ca Jayadrathaḥ,
 Purumitro, Jayo, Bhojaḥ, Śalyaś c' āpi sa|Saubalaḥ—
 ete samara|dur|dharṣāḥ siṃha|tulya|parākramāḥ
 Pāṇḍavānām anīkāni babhaṅjuḥ sma punaḥ punaḥ.
 tath'" āiva Bhīmaseno 'pi, rākṣasaś ca Ghaṭotkacaḥ,
 Sātyakiś, Cekitānaś ca, Draupadeyāś ca, Bhārata,
 tāvakāṃs tava putrāṃś ca sahitān sarva|rājabhiḥ
 drāvayām āsur ājau te, tri|daśā dānavān iva.

57.35 tathā te samare 'nyonyaṃ nighnantāḥ kṣatriya'|rṣabhāḥ
 rakt'|ōkṣitā, ghora|rūpā virejuḥ kiṃśukā iva.
 vinirjitya ripūn vīrāḥ senayor ubhayor api
 vyadrśyanta mahā|mātrā, grahā iva nabhas|tale.

The battlefield, strewn with dropped banners, bows, lances, darts, maces, iron clubs, vibrating shafts, spears, diverse armors, pikes, goads, shining swords, gold-feathered arrows, elephant housings, painted cloth and valuable blankets, gleamed brightly as though with garlands of flowers, best of Bharatas. Due to the innumerable bodies of men, horses and elephants killed in that fierce battle, the earth, mixed with flesh, blood and mire, became inaccessible. 57.25

The dust subsided, drenched with the blood of combatants, and visibility cleared in all directions, lord of the people. Countless torsos were piled high all around, symbolizing the destruction of the world, descendant of Bharata.

In that immensely terrifying and dreadful combat, I noticed chariot-warriors fleeing in every direction. 57.30

Then Bhishma, Drona, Jayad-ratha the king of Sindhus, Puru-mitra, Jaya, Bhoja, Shalya and the son of Súbala, these invincible heroes of lion-like prowess, broke the Pándava ranks again and again. Similarly Bhima-sena, the demon Ghatótkacha, Sátyaki, Chekitána and the sons of Dráupadi, descendant of Bharata, routed your troops and your sons with their royal allies, just as the gods put the demons to flight.

And those bull-like kshatriyas looked dreadful as they slaughtered one another in battle, soaked with blood and shining like *kinshuka* trees. When the heroic warriors of either army defeated an enemy, they looked like great planets in the sky. 57.35

tato ratha|sahasreṇa putro Duryodhanas tava
abhyayāt Pāṇḍavam yuddhe, rākṣasam ca Ghaṭotkacam.
tath” āiva Pāṇḍavāḥ sarve mahatyā senayā saha
Droṇa|Bhīṣmau raṇe sūrau pratyudyayur arin|damau.
Kirītī tu yayau kruddhāḥ samarthān pārthiv’|ōttamān.
Ārjuniḥ Sātyakiś c’ āiva yayatuḥ Saubalam balam.
57.40 tataḥ pravavṛte bhūyaḥ saṃgrāmo loma|harṣaṇaḥ
tāvakānām pareṣām ca samare vijay’|āiṣiṇām.

SAÑJAYA uvāca:

58.1 TATAS TE PĀRTHIVĀḤ kruddhāḥ
Phālgunaṃ vīkṣya saṃyuge
rathair an|eka|sāhasraiḥ
samantāt paryavārayan.
ath’ āinaṃ ratha|vṛndena koṣṭhakī|krṛtya, Bhārata,
śaraiḥ su|bahu|sāhasraiḥ samantād abhyavārayan.
śaktiś ca vimalās tikṣṇā, gadās ca parighaiḥ saha,
prāsān, paraśvadhāṃś c’ āiva, mudgarān, musalān api
cikṣipuḥ samare kruddhāḥ Phālgunasya ratham prati
śastrāṇām atha tāṃ vṛṣṭiṃ śalabhānām iv’ āyatim
58.5 rurodha sarvataḥ Pārthaḥ śaraiḥ kanaka|bhūṣaṇaiḥ.
tatra tal lāghavam dṛṣṭvā Bībhatsor atimānuṣam
deva|dānava|gandharvāḥ, piśāc’|ōra|ga|rākṣasāḥ
«sādhv! sādhv! iti,» rāj’|ēndra, Phālgunaṃ pratyapūjayan.
Sātyakiś c’ Ābhimanyuś ca mahatyā senayā vṛtau
Gāndhārān samare sūrān jagmatuḥ saha|Saubalān.
tatra Saubalakāḥ kruddhā Vāṛṣṇeyasya rath’|ōttamam
tilaśās cicchiduḥ krodhāc chastrair nānā|vidhair yudhi.
Sātyakis tu ratham tyaktvā vartamāne bhay’|āvahe

Then your son Duryódhana, accompanied by a thousand chariots, charged against the Pándava and the demon Ghatótkacha in that engagement. And all the Pándavas and their large army advanced to battle with the two enemy-tamers Drona and Bhishma. In a fury, diadem-adorned Árvjuna also charged against those most able of kings. Árvjuna's son and Sátyaki attacked the forces of the son of Súbala. Then another hair-raising encounter ensued on the battlefield between your troops and the enemy's, so eager to defeat each other. 57.40

SÁNJAYA said:

ON SEEING PHÁLGUNA in battle, the enraged kings encircled him all about with thousands of chariots. Having hemmed him in, descendant of Bharata, they enveloped all around with many thousands of arrows. Filled with battle-fury, they hurled at Phálguna's chariot radiant and sharp spears, maces, iron clubs, darts, battle-axes, mallets and bludgeons. But with his gold-adorned arrows the Partha on all sides deflected that downpour of missiles, which resembled a swarm of locusts. 58.1 58.5

Watching Bibhátsu's superhuman agility, the gods, *dánavas*, *gandhárvas*, *pisháchas*, serpents and *rákshasas* praised Phálguna, exclaiming: "Marvelous! Marvelous!" king of kings.

Sátyaki and Abhimányu, surrounded by a large army, attacked the Gandháras led by the son of Súbala. In the course of that fight the soldiers of Súbala's son furiously chopped up the fine chariot of Vrishni's descendant with their weapons of various kinds. But Sátyaki, the scorcher

Abhimanyo ratham tūrṇam āruroha paran|tapaḥ.
58.10 tāv eka|ratha|saṃyuktau Saubaleyaśya vāhinīm
vyadhametām śitais tūrṇam śaraiḥ saṃnata|parvabhiḥ.

Droṇa|Bhīṣmau raṇe yattau Dharma|rājasya vāhinīm
nāśayetām śarais tikṣṇaiḥ kaṅka|patra|paricchadaiḥ.
tato Dharma|suto rājā, Mādrī|putrau ca Pāṇḍavau
miśatām sarva|sainyānām Droṇ' |lāṇikam upādravan.
tatr' āsīt su|mahad yuddham tumulaṃ, loma|harṣaṇam,
yathā dev' |āsuram yuddham pūrvam āsīt su|dāruṇam.

kurvāṇau tu mahat karma Bhīmasena|Ghaṭotkacau;
Duryodhanas tato 'bhyetya tāv ubhāv apy avārayat.
58.15 tatr' ādbhutam apaśyāma Haiḍimbasya parākramam
atītya pitaram yuddhe, yad ayudhyata, Bhārata.
Bhīmasenas tu saṃkruddho Duryodhanam a|marṣaṇam
hr̥dy avidhyat pr̥ṣatkena prahasann iva Pāṇḍavaḥ.
tato Duryodhano rājā prahāra|vara|pīḍitaḥ
niśasāda rath' |ōpasthe, kaśmalaṃ ca jagāma ha.
taṃ viṣaṃjīnam viditvā tu tvaramāṇo 'sya sārathiḥ
apovāha raṇād, rājams. tataḥ sainyam abhajyata.
tatas tām Kauraviṃ senām dravamāṇām samantataḥ
nighnan Bhīmaḥ śarais tikṣṇair anuvavrāja pr̥ṣṭhataḥ.

58.20 Pārṣataś ca ratha|śreṣṭho, Dharma|putraś ca Pāṇḍavaḥ,
Droṇasya paśyataḥ sainyam, Gāṅgeyaśya ca paśyataḥ,
jaghnatur viśikhais tikṣṇaiḥ par' |lāṇika|vināśanaiḥ.
dravamāṇam tu tat sainyam tava putrasya saṃyuge

of enemies, abandoned his chariot at that terrible moment and immediately mounted Abhimánu's one. Sharing one chariot, those two heroes swiftly routed the army of Súbala's son with their sharp straight arrows. 58.10

Keeping their concentration on the battle, Drona and Bhishma destroyed the division of the King of Righteousness with sharp, heron-feathered arrows. Then the Son of Righteousness and the two Pándava sons of Madri confronted Drona's troops in full view of the entire army. A great tumultuous hair-raising combat ensued there, immensely horrible, just like the battle fought in days of yore between the gods and demons.

Bhima-sena and Ghatótkacha both accomplished brilliant feats. Then Duryódhana advanced and repulsed them both. There we witnessed the wonderful prowess of Hidím-ba's son, who in that combat surpassed even his father, descendant of Bharata. And the enraged Pándava Bhima-sena wounded furious Duryódhana in the chest with an arrow, seeming to laugh as he did so. Then King Duryódhana, struck by that severe blow, collapsed onto his chariot platform and fainted. And his driver, seeing him senseless, quickly drove him away from the battlefield, Your Majesty. The troops then broke and took flight. Bhima pursued the fleeing Káurava army from behind, bombarding it on every side with his sharp arrows. 58.15

The best of warriors the grandson of Príshata, and the Pándava Son of Righteousness, in sight of Drona and the son of Ganga, killed enemy soldiers with their foe-destroying whetted arrows. The great warriors Drona and Bhishma could not restrain your son's fleeing army routed 58.20

n' āśaknutām vārayitum Bhīṣma|Droṇau mahā|rathau.
vāryamāṇam ca Bhīṣmeṇa Droṇena ca mah"lātmanā
vidravaty eva tat sainyam paśyator Droṇa|Bhīṣmayoḥ.
tato ratha|sahasreṣu vidravatsu tatas tataḥ
tāv āsthitāv eka|ratham Saubhadra|Śini|puṅgavau
Saubalīm samare senām śātayetām samantataḥ.

58.25 śuśubhāte tadā tau tu Śaineya|Kuru|puṅgavau,
amāvāsyām gatau yadvat soma|sūryau nabhas|tale.

Arjuna tu tataḥ kruddhas tava sainyam, viśām pate,
vavarṣa śara|varṣeṇa, dhārābhir iva toya|daḥ.
vadhyamāṇam tatas tat tu śaraiḥ Pārthasya saṃyuge
dudrāva Kauravam sainyam viśāda|bhaya|kampitam.
dravatas tām samālakṣya Bhīṣma|Droṇau mahā|rathau
nyavārayetām samrabdhau Duryodhana|hit' |āiṣṇau.

tato Duryodhano rājā samāśvasya, viśām pate,
nyavartayata tat sainyam dravamāṇam samantataḥ.

58.30 yatra yatra sutas tubhyam yaṃ yaṃ paśyati, Bhārata,
tatra tatra nyavartanta kṣatriyāṇām mahā|rathāḥ.
tām nivṛttām samīkṣy' āiva tato 'nye 'p' ītare janāḥ
anyonya|spardhayā, rājaṃl, lajjayā c' āvatasthire.
punar āvartatām teṣām vega āsīd, viśām pate,
pūryataḥ sāgarasy' ēva candrasy' ōdayanam prati.
saṃnivṛttāms tatas tāms tu dṛṣtvā rājā Suyodhanah
abravīt tvarito gatvā Bhīṣmam Śāntanavam vacaḥ:

in that combat. Despite Bhishma's and great-spirited Drona's attempt to stop them, the troops ran away under the very eyes of Drona and Bhishma. While thousands of chariot-riders were fleeing in all directions, the son of Subhádra and the bull-like grandson of Shini, stationed on one chariot, began to slay the troops of Súbala's son on every side. Shini's grandson and that bull of the Kurus both 58.25 looked resplendent, like the moon and the sun both visible in the sky on the night of the new moon.

Then angry Árvjuna covered your troops with a shower of arrows, lord of the people, like a cloud pouring torrents of rain. And the Káurava troops, who were being massacred there on the battlefield by the son of Pritha, fled trembling with grief and fear. When the great warriors Bhishma and Drona, Duryódhana's well-wishers, saw their troops fleeing, they tried to restrained them.

Then King Duryódhana regained his senses, lord of the people, and managed to restrain the army that was running away in every direction. Wherever your son looked, descendant of Bhárata, the great kshatriya combatants who were in that place turned round. And when they saw the great combatants return, the common soldiers felt ashamed, and competing with each other in valor, also gave up their flight, Your Majesty. The force of the rallied troops reminded me of the sea surging at moonrise, lord of the people. When King Suyódhana saw that they had rallied, he quickly went to Bhishma the son of Shántanu and spoke to him thus: 58.30

- «pitāmaha, nibodh' êdam yāt tvā vakṣyāmi, Bhārata.
n' ānurūpam ahaṃ manye tvayi jīvati, Kaurava,
58.35 Droṇe c' āstra|vidāṃ śreṣṭhe sa|putre sa|su|hrj|jane,
Kṛpe c' āiva mah"lêṣv|āse, dravate yad varūthinī.
na Pāṇḍavān pratibalāṃs tava manye katham cana,
tathā Droṇasya saṃgrāme, Draṇeś c' āiva, Kṛpasya ca.
anugrāhyāḥ Pāṇḍu|sutā nūnaṃ tava, pitāmaha,
yath" êmāṃ kṣamase, vīra, vadhyamānāṃ varūthinīm.
so 'smi vācyas tvayā, rājan, pūrvam eva samāgame:
«na yotsye Pāṇḍavān saṃkhye n', āpi Pārṣata|Sātyakī.»
śrutvā tu vacanaṃ tubhyam, ācāryasya Kṛpasya ca,
Karṇena sahitaḥ kṛtyaṃ cintayānas tad" āiva hi.
58.40 yadi n' āhaṃ parityājyo yuvābhyām iha saṃyuge,
vikramaṇ' ānurūpeṇa yudhyetāṃ, puruṣa'rṣabhaḥ.»
etac chrutvā vaco Bhīṣmaḥ prahasan vai muhur muhuḥ
abravīt tanayaṃ tubhyam krodhād udvṛtya cakṣuṣī:
«bahuśo 'si mayā, rājāṃs, tathyaṃ ukto hitaṃ vacaḥ.
aljeṃyāḥ Pāṇḍavā yuddhe devair api sa|Vāsavaīḥ.
yat tu śakyam mayā kartuṃ vṛddhen' ādya, nṛp'lôttama,
kariṣyāmi yathā|śakti. prekṣ' êdānīm sa|bāndhavaḥ.
adya Pāṇḍu|sutān ekaḥ sa|sainyān saha bandhubhiḥ
so 'haṃ nivārayiṣyāmi sarva|lokasya paśyataḥ.»
58.45 evam ukte tu Bhīṣmeṇa
putrās tava, jan'lêśvara,
dadhmaḥ śaṅkhān mudā yuktā,
bheriḥ saṃjaghnire bhr̥śam.

“Grandfather, listen to what I am going to tell you, Bhárata. As long as you, O Káurava, and Drona most skilled 58.35
 in weaponry, with his son and friends, and also the great
 archer Kripa are all alive, I consider it improper for the army
 to retreat. I do not regard the Pándavas as in any way equal
 in strength to you, or to Drona, or to Drona’s son, or to
 Kripa in battle. Grandfather, the sons of Pandu are certainly
 finding favor with you, hero, if you forgive them this mas-
 sacre of my troops. My lord, you should have told me be-
 fore this battle began that you would not fight against the
 Pándavas, the grandson of Príshata, or Sátyaki. Had I heard
 such words from you, from the teacher or from Kripa, I
 would have taken Karna’s advice in deciding what to do. If 58.40
 I do not deserve to be abandoned in combat by you and
 Drona, then fight with due might, bulls among men!”

At hearing these words Bhishma grinned and then replied
 to your son with his eyes rolling in fury:

“Your Majesty, I have told you many times what is true
 and advantageous to you: The Pándavas are invincible in
 battle, even to the gods led by Vāsava. But I will do to the
 best of my ability what I, an old man, am capable of do-
 ing, best of kings. Watch now together with your kinsmen.
 Under the eyes of the entire world I will alone restrain the 58.45
 sons of Pandu with their troops and relatives.” And when
 Bhishma had said this, lord of the people, your sons filled
 with excitement blew their conches and beat their kettle-
 drums and tabors.

Pāṇḍavā hi tato, rājañ, śrutvā taṃ ninadaṃ mahat,
dadhmuh śaṅkhāṃś ca, bherīś ca murajāṃś c' āpy anādayan.

DHṚTARĀṢṬRA uvāca:

59.1 PRATIJÑĀTE TATAS tasmin yuddhe Bhīṣmeṇa dāruṇe,
krodhito mama putreṇa duḥkhitena viśeṣataḥ,
Bhīṣmaḥ kim akarot tatra Pāṇḍaveyeṣu, Sañjaya?
pitāmahe vā Pāñcālās? tan mam' ācakṣva, Sañjaya.

SAÑJAYA uvāca:

gata|pūrv'|āhṇa|bhūyiṣṭhe tasminn ahani, Bhārata,
paścimāṃ diśam āsthāya sthite c' āpi divā|kare
jayaṃ prāpteṣu hr̥ṣṭeṣu Pāṇḍaveṣu mah"ātmasu
sarva|dharma|viśeṣa|jñāḥ pitā Devavrataḥ tava
59.5 abhyayāj javanair aśvaiḥ Pāṇḍavānām anīkinīm
mahatyā senayā guptas, tava putraiś ca sarvaśaḥ.
prāvartata tato yuddhaṃ tumulaṃ, loma|harṣaṇam
asmākaṃ Pāṇḍavaiḥ sārddham a|nayāt tava, Bhārata.
dhanuṣāṃ kūjatāṃ tatra, talānām c' ābhihanyatām
mahān samabhavac chabdo, girīṇām iva dīryatām.
«tiṣṭha!» «sthito 'smi!» «viddhy enaṃ!»
«nivartasva!» «sthīro bhava!»
«sthito 'smi!» «praharasv'!» ēti
śabdo 'śrūyata sarvaśaḥ.
kāñcaneṣu tanu|treṣu, kirīṭeṣu, dhvajeṣu ca
śīlānām iva śaileṣu patitānām abhūd dhvaniḥ.

And when the Pándavas heard that uproarious noise, they too blew their conches and sounded their kettledrums and cymbals.

DHRITA-RASHTRA said:

AFTER BHISHMA, enraged by my deeply distressed son, 59.1
had made that dreadful vow to give battle, what did he do to the Pándava troops in that combat? And what did the Panchálas do to our grandfather? Tell me about that, Sánjaya.

SÁNJAYA said:

Descendant of Bharata, after the forenoon of that day had passed away, and the sun had set out in its westward course, and after the great-spirited Pándavas had won their victory, your father Deva-vrata, knowledgeable in all aspects of virtue, charged forward with his swiftest horses toward 59.5
the Pándava army, protected by a very large force and by all your sons.

Then, on account of your flawed policy, descendant of Bharata, a tumultuous hair-raising battle between us and the Pándavas ensued. The twang of bows and the flapping of bowstrings made a tremendous din, like the noise of hills splitting apart. "Stop!" "Here I am!" "Pierce him" "Turn back!" "Stand still!" "Here I am!" "Strike!" were the shouts heard everywhere. The clash of golden armors, diadems and banners sounded like rocks falling on rocky 59.10
grounds. Hundreds and thousands of heads and arms complete with their ornaments fell to the ground, still pulsating. The bravest of men with their heads struck off stood

59.10 patitāny uttam'āṅgāni, bāhavaś ca vibhūṣitāḥ
 vyaceṣṭanta mahīm prāpya śataśo 'tha sahasraśaḥ.
 hr̥t'ōttam'āṅgāḥ ke cit tu, tath" āiv' ōdyata|kārmukāḥ,
 pragṛhīt'|āyudhās c' āpi tasthuḥ puruṣa|sattamāḥ.

prāvartata mahā|vegā nadī rudhira|vāhinī,
 mātāṅg'|āṅga|śilā, raudrā, mām̐sa|śoṇita|kardamā,
 var'|āśva|nara|nāgānām śarīra|prabhavā tadā,
 para|lok'|ārṇava|mukhī, gr̥dhra|gomāyu|modinī.

na dr̥ṣṭam na śrutam c' āpi yuddham etādṛṣam, nṛ|pa,
 yathā tava sutānām ca Pāṇḍavānām ca, Bhārata.

59.15 n' āsīd ratha|pathas tatra yodhair yudhi nipātitaīḥ,
 gajaiś ca patitair nīlair, giri|śṛṅgair iv' āvṛtaḥ.
 vikīrṇaiḥ kavacaiś citraiḥ, śiras|trāṇaiś ca, mārīṣa,
 śuśubhe tad raṇa|sthānam śarad' īva nabhas|talam.

vinirbhinnāḥ śaraiḥ ke cid antr'āpīḍa|prakarṣiṇaḥ
 a|bhītāḥ samare śatrūn abhyadhāvanta darpitāḥ.
 «tāta! bhrātāḥ! sakhe! bandho! vayasya mama! mātula!
 mā mām̐ parityaj'! ēty» anye cukruśuḥ patitā raṇe.
 ath' «ābhyehi tvam! āgaccha! kiṃ bhīto 'si? kva yāsyasi?
 sthito 'haṃ samare! mā bhair! iti» c' ānye vicukruśuḥ.

59.20 tatra Bhīṣmaḥ Śāntanavo nityam maṇḍala|kārmukaḥ
 mumoca bāṇān dīpt'āgrān, ahīn āśī|viśān iva.
 śarair ek'|āyanī|kurvan diśaḥ sarvā yata|vrataḥ
 jaghāna Pāṇḍava|rathān ādiśya, Bhārata'|rṣabha.
 sa nṛtyan vai rath'ōpasthe darśayan pāṇi|lāghavam
 alāta|cakravād, rājāṃs, tatra tatra sma dr̥śyate.

with weapons in their grip and with raised bows. The headless bodies of brave men remained upright, gripping their weapons and raising their bows.

A horrifying rushing river of blood flowed, with elephants as its rocks, and flesh and blood for its marshes. With its source the bodies of noble horses, men and elephants, and its mouth the ocean of the other world, it brought delight to vultures and jackals.

Your Majesty, descendant of Bharata, a battle such as the one fought between your sons and the Pándavas had never yet been seen or heard. There was no path for chariots to follow as they were obstructed by the felled bodies of warriors and elephants that looked like the collapsed peaks of blue mountains. Strewn with armor and turbans of various colors, my lord, the battlefield had the beauty of the fall sky. 59.15

Though severely wounded by arrows, and feeling acute pain in the entrails, some warriors fearlessly and proudly attacked the enemy. Others, fallen on the battlefield, cried out: “Father! Brother! Friend! Kinsman! Companion! Uncle! Do not leave me!” Others shouted: “Come! Come here! Why are you frightened? Where are you going? I stand in battle! Do not fear!”

In that great battle Bhishma the son of Shántanu, with his bow drawn to a circle, released fire-tipped arrows that were like poisonous snakes. Joining all quarters by one ceaseless stream of arrows, that hero of rigid vows aimed at and hit the Pándava warriors, descendant of Bharata. Your Majesty! Displaying his great dexterity and dancing as it were on his chariot platform, he was visible everywhere, a circle of fire Your Majesty. 59.20

tam ekaṃ samare sūraṃ Pāṇḍavāḥ Sṛñjayaiḥ saha
 an|eka|śata|sāhasraṃ samapaśyanta lāghavāt.
 māyā|kṛt'|ātmānam iva Bhīṣmaṃ tatra sma menire.
 pūrvasyāṃ diśi taṃ dr̥ṣṭvā praticyāṃ dadṛṣur janāḥ;
 59.25 udicyāṃ c' āinam ālokya dakṣiṇasyāṃ punaḥ, prabho.
 evaṃ sa samare vīro Gāṅgeyaḥ pratyadr̥śyata.
 na c' āinam Pāṇḍaveyānāṃ kaś cic chaknoti vīkṣitum.
 viśikhān eva paśyanti Bhīṣma|cāpa|cyutān bahūn.
 kurvāṇaṃ samare karma, sūdayānaṃ ca vāhinīm,
 vyākrośanta raṇe tatra vīrā bahu|vidhā bahu.

a|mānuṣeṇa rūpeṇa carantaṃ pitaraṃ tava
 śalabhā iva rājānaḥ patanti vidhi|coditāḥ
 Bhīṣm'|āgnim abhisamkruddhaṃ vināśāya sahasraśaḥ.
 na hi moghaḥ śaraḥ kaś cid āsīd Bhīṣmasya samyuge
 59.30 nara|nāg'|āśva|kāyeṣu bahutvāl laghu|yodhinaḥ.
 bhinatty ekena bāṇena su|mukhena patatrinā
 gaja|kaṅkaṭa|samnaddhaṃ, vajreṇ' ēva śil'"|ōcayam.
 dvau trīn api gaḥ'|ārohān piṇḍitān, varmitān api
 nārācena su|muktena nijaghāna pitā tava.
 yo yo Bhīṣmaṃ nara|vyāghraṃ abhyeti yudhi kaś cana,
 muhūrta|dr̥ṣṭaḥ sa mayā patito bhuvi dr̥śyate.

evaṃ sā Dharma|rājasya vadhyamānā mahā|camūḥ
 Bhīṣmeṇ' ā|tula|vīryeṇa vyaśīryata sahasradhā.
 prākampata mahā|senā śara|varṣeṇa tāpitā
 59.35 paśyato Vāsudevasya, Pārthasy', ātha Śikhāṇḍinaḥ.
 vartamānā 'pi te vīrā dravamāṇān mahā|rathān

As a result of his great dexterity, the Pándavas and the Srínjayas perceived that single hero in combat as if multiplied into many hundreds of thousands. People thought that Bhishma had multiplied himself by magical power. They saw now him in the east, and a moment later they saw him in the west, my lord. Now they saw him in the north, and at the next instant in the south. That was how the son of Ganga appeared in the battle. No one among the Pándavas was able even to gaze at him. They could only make out the countless arrows released from Bhishma's bow. As he performed those feats in battle, slaughtering their army, men of many divisions cried out loud. 59.25

Thousands of kings rushed at your father as he ran amok in this superhuman way, and they fell like moths into the furious fire that was Bhishma and perished there. Not one of that dexterous warrior's numerous arrows was shot in vain, for each one struck the bodies of men, elephants and horses. With a single straight strong-headed arrow he ripped apart a great armored elephant, which collapsed like a mountain peak smashed by a thunderbolt. With one well-shot iron shaft your father pierced two or three elephant riders clad in armor. Whoever ran at that tiger-like man Bhishma in combat would be seen moments later falling to the ground. 59.30

The huge army of the King of Righteousness, put to slaughter in this way by Bhishma of incomparable vigor, fragmented into a thousand parts. Tormented by a shower of arrows, that large army trembled under the very eyes of Vásu-deva, the Partha and Shikhándin. However hard they tried, those heroes could not prevent the great warriors from 59.35

n' āśaknuvan vārayitum Bhīṣma|bāṇa|prapīḍitān.
 Mah" |ēndra|sama|vīryeṇa vadhyamānā mahā|camūḥ
 abhajyata, mahā|rāja; na ca dvau saha dhāvataḥ.

āviddha|nara|nāg' |āśvaṃ, patita|dhvaja|kūbaram
 anīkaṃ Pāṇḍu|putrāṇām hāhā|bhūtam, a|cetanam.
 jaghān' ātra pitā putraṃ, putraś ca pitaraṃ tathā,
 priyaṃ sakhāyaṃ c' ākrande sakhā daiva|balātkṛtaḥ.
 vimucya kavacān anye Pāṇḍu|putrasya sainikāḥ

59.40 vimukta|keśā dhāvantaḥ pratyadr̥śyanta, Bhārata.
 tad go|kulam iv' ōdbhrāntam udbhrānta|ratha|yūtha|pam
 dadṛśe Pāṇḍu|putrasya sainyam āta|svaram tadā.

prabhajyamānaṃ sainyaṃ tu dr̥ṣṭvā Yādava|nandanaḥ
 uvāca Pārthaṃ Bībhatsum nigr̥hya ratham uttamam:

«ayaṃ sa kālāḥ saṃprāptaḥ, Pārtha, yas te 'bhikāṅkṣitaḥ.
 prahasva, nara|vyāghra, na cen mohād vimuhyase.

yat tvayā kathitaṃ, vīra, purā rājñām samāgame:

«Bhīṣma|Droṇa|mukhān sarvān Dhārtarāṣṭrasya sainikān
 s' |ānubandhān haniṣyāmi ye mām yotsyanti saṃyuge!»

59.45 iti tat kuru, Kaunteya, satyaṃ vākyam, arin|dama.

Bībhatso, paśya sainyaṃ svaṃ bhajyamānaṃ tatas tataḥ,
 dravataś ca mahī|pālān sarvān Yaudhiṣṭhire bale.

dr̥ṣṭvā hi samare Bhīṣmaṃ vyātt' |ānanam iv' Āntakam
 bhay' |ārtāḥ prapalāyante, siṃhaṃ kṣudra|mṛgā iva.»

fleeing when under duress from Bhishma's arrows. Decimated by that hero endowed with Indra-like vigor, the huge army was utterly routed; no two soldiers fled together, great king.

The men, elephants and horses of the Pándava army were badly wounded, and their banners and poles were scattered around. Soldiers screamed out and lost consciousness. Driven on by Fate, fathers struck at their sons, sons struck at their fathers, and friends challenged their close friends. I saw many warriors of the son of Pandu fleeing with disheveled hair and throwing off their armor, descendant of Bharata. The troops of Pandu's son, including their bewildered leaders, cried out in distress and confusion, just like a herd of cows. 59.40

When he saw that the army had been routed, the delight of the Yádavas stopped his excellent chariot and spoke to Bibhátstu the son of Pritha:

"The time that you wished for, Partha, has now come. Strike, tiger-like man, if you are not stupefied in your delusion. Formerly you said in the assembly of kings: 'I will kill all the combatants of Dhrita-rashtra's son who confront me in battle, and their leaders Bhishma and Drona, and their allies!' Make good your words, enemy-taming son of Kunti. Bibhátstu, look! Your army is everywhere in retreat. Look, the kings of Yudhi-shthira's force are running away at the sight of Bhishma who is like wide-mouthed Death himself. Stricken with fear, they flee like small animals from a lion." 59.45

evam uktaḥ pratyuvāca Vāsudevaṃ Dhanañjayaḥ:
 «noday' āśvān, yato Bhīṣmo. vigāh' āitad bal' |ārṇavam.
 pātayiṣyāmi dur|dharṣaṃ vṛddhaṃ Kuru|pitāmaham.»

SAÑJAYA uvāca:

tato 'śvān rajata|prakhyān nodayām āsa Mādhavaḥ,
 yato Bhīṣma|ratho, rājan, duṣ|prekṣyo raśmimān iva.
 59.50 tatas tat punar āvṛttaṃ Yudhiṣṭhira|balaṃ mahat,
 dr̥ṣṭvā Pārthaṃ mahā|bāhuṃ Bhīṣmay' ōdyatam āhave.
 tato Bhīṣmaḥ Kuru|śreṣṭhaḥ siṃhavad vinadan muhuḥ
 Dhanañjaya|rathaṃ tūrṇaṃ śara|varṣair avākirat.
 kṣaṇena sa rathas tasya sa|hayaḥ, saha|sārathiḥ
 śara|varṣeṇa mahatā saṃchanno na prakāśate.
 Vāsudevas tv a|saṃbhrānto dhairyam āsthāya sattvavān
 codayām āsa tān āśvān vitunnān Bhīṣma|sāyakaiḥ.
 tataḥ Pārtho dhanur gr̥hya divyaṃ, jala|da|niḥsvanam,
 pātayām āsa Bhīṣmasya dhanuś, chittvā tribhiḥ śaraiḥ.
 59.55 sa cchinna|dhanvā Kauravyaḥ
 punar anyan mahad dhanuḥ
 nimeṣ'|āntara|mātreṇa
 sa|jyaṃ cakre pitā tava;
 vicakarṣa tato dorbhyām dhanur jala|da|niḥsvanam.
 ath' āsya tad api kruddhaś ciccheda dhanur Arjunaḥ.
 tasya tat pūjayām āsa lāghavaṃ Śantanohḥ sutah:

Addressed in this way, Dhanan·jaya replied to Vásu·deva: “Urge on the horses! Plunge into the sea of enemy ranks, and take me to Bhishma. I will strike down that unconquerable venerable grandfather of the Kurus.”

SÁNJAYA said:

Then, Your Majesty, Mádhava drove the silver-white horses to the spot where Bhishma’s chariot was shining, as difficult to gaze at as the sun.

And then, watching the mighty-armed Partha preparing to attack Bhishma, the huge army of Yudhi-shthira rallied for combat. 59.50

Then Bhishma, the best of Kurus, repeatedly roared his lion-roar and bombarded Dhanan·jaya’s chariot with a shower of arrows. In a flash his chariot, his banner and his charioteer were covered in a downpour of shafts and were no longer visible. But valiant Vásu·deva with unwavering resolution drove on the horses that had been lacerated by Bhishma’s arrows. Then Pritha’s son took up his divine bow of the thunderous twang and struck down Bhishma’s bow, severing it with three shafts.

Although his bow was severed, the great Kuru warrior took another bow and strung it in the twinkling of an eye. He drew that bow of thunderous twang with both hands. But Árjuna in a fury severed that bow as well. The son of Shántanu applauded his dexterity, saying: 59.55

«sādhu, Pārtha mahā|bāho! sādhu, bhoḥ Pāṇḍu|nandana!
tvayy ev' ātad yukta|rūpaṃ mahat karma, Dhanañjaya.
prīto 'smi su|bhṛśaṃ, putra! kuru yuddhaṃ mayā saha!»

iti Pārthaṃ praśasy' ātha pragṛhy' ānyan mahad dhanuḥ
mumoca samare vīraḥ śarān Pārtha|rathaṃ prati.

59.60 adarśayad Vāsudevo haya|yāne paraṃ balam—
moghaṇ kurvaṇ śarāṃs tasya maṇḍalāny acaraḥ laghu.
tathā Bhīṣma tu su|dr̥ḍhaṃ Vāsudeva|Dhanañjayau
vivṛyādha niśitair bāṇaiḥ sarva|gātreyu, Bhārata.
śuśubhāte nara|vyāghrau tau Bhīṣma|śara|vikṣatau,
go|vṛṣāv iva nardantau viṣṇair likhit'|āṅkitau.

punaś c' āpi su|saṃkruddhaḥ śaraiḥ śata|sahasraśaḥ
Kṛṣṇayor yudhi saṃrabdho Bhīṣmo 'th' āvārayad diśaḥ.
Vāiṣṇeyaṃ ca śarais tikṣṇaiḥ kampayām āsa roṣitaḥ
muhur abhyardayan Bhīṣmaḥ, prahasya svनावत tadā.

59.65 tatas tu Kṛṣṇaḥ samare dr̥ṣṭvā Bhīṣma|parākramam,
saṃprekṣya ca mahā|bāhuḥ Pārthasya mṛdu|yuddhatām,
Bhīṣmaṃ ca śara|varṣāṇi sṛjantam a|niśaṃ yudhi,
pratapantam iv' ādityaṃ madhyam āsādyā senayoḥ,
varān varān vinighnantam Pāṇḍu|putrasya sainikān,
yug'|āntam iva kurvāṇaṃ Bhīṣmaṃ Yaudhiṣṭhire bale.

“Excellent, mighty-armed Partha! Excellent, delight of Pandu! This great feat is truly worthy of you, Dhanan-jaya. I am immensely pleased, my lad! Fight with me!”

Upon praising Pritha’s son in this way, the great hero selected another large bow and discharged his arrows at the Partha’s chariot. Now Vásu-deva showed off his exceptional horsemanship—he foiled the enemy’s arrows by swiftly driving the chariot in circles. Then Bhishma violently wounded both Vásu-deva and Dhanan-jaya with sharp shafts all over their bodies, descendant of Bharata. With their wounds from Bhishma’s arrows, the two tiger-like men looked like furious bulls that have been scratched by horns. 59.60

Greatly enraged, Bhishma attacked both Krishnas* at every point with hundreds upon thousands of arrows. Laughing loudly and repeatedly assaulting him with his sharp arrows, raging Bhishma made the descendant of Vrishni falter. And at that point in the battle Krishna noted Bhishma’s prowess, but saw that Árvjuna had no stomach for fighting. He watched Bhishma ceaselessly showering downpours of arrows in combat while stationed amid the two armies like the scorching sun, slaughtering the best combatants of Pandu’s son, and sowing utter destruction among Yudhishtira’s troops as though precipitating the end of an era. 59.65

- a|mr̥ṣyamāṇo Bhagavān Keśavaḥ para|vīra|hā
 acintayad a|mey'|ātmā: «n' āsti Yaudhiṣṭhiram balam.
 ek'|āhnā hi raṇe Bhīṣmo nāśayed daitya|dānavān,
 kiṃ nu Pāṇḍu|sutān yuddhe sa|balān, sa|pad'|ānugān.
 59.70 dravate ca mahā|sainyaṃ Pāṇḍavasya mah'"|ātmanah;
 ete ca Kauravās tūrṇaṃ prabhagnān vīkṣya Somakān
 prādravanti raṇe hr̥ṣṭā, harṣayantaḥ pitāmaham.
 so 'haṃ Bhīṣmaṃ nihanmy adya Pāṇḍav'|ārthāya daṃśitaḥ.
 bhāram etaṃ vineṣyāmi Pāṇḍavānāṃ mah'"|ātmanām.
 Arjuno hi śarais tīkṣṇair vadhyamāno 'pi saṃyuge
 kartavyaṃ n' ābhijānāti raṇe Bhīṣmasya gauravāt.»
 tathā cintayatas tasya bhūya eva pitāmahaḥ
 preṣayām āsa saṃkruddhaḥ śarān Pārtha|rathaṃ prati.
 teṣāṃ bahutvāt tu bhr̥ṣaṃ śarāṇāṃ
 diśaś ca sarvāḥ pihitā babhūvuḥ.
 na c' āntarikṣaṃ, na diśo, na bhūmir,
 na bhāskaro 'dṛśyata raśmi|mālī.
 vavuş ca vātās tumulāḥ sa|dhūmā.
 diśaś ca sarvāḥ kṣubhitā babhūvuḥ.
 59.75 Droṇo, Vikarṇo, 'tha Jayadrathaś ca,
 Bhūriśravāḥ, Kṛtavarmā, Kṛpaś ca,
 Śrutāyur, Ambaṣṭha|patiś ca rājā,
 Vind'|Ānuvindau ca, Sudakṣiṇaś ca,
 Prācyāś ca, Sauvīra|gaṇāś ca sarve,
 Vasātayaḥ, Kṣudraka|Mālavāś ca
 Kirīṭinaṃ tvaramāṇ'" ābhisasrur
 nideśa|gāḥ Śāntanavasya rājñah.

The lord Késhava, the slayer of enemy heroes, unable to endure that sight, thought: “Yudhi-shthira’s army is sure to perish. Bhishma is able to exterminate all the *daitya* and *dánava* demons in battle in a single day; how much more easily could he wipe out in combat the sons of Pandu, along with their troops and followers? The large Pándava army has taken to flight. Seeing the Sómakas routed, the joyful Káuravas have charged forward, to the great pleasure of our grandfather. Clad in armor, I will kill Bhishma today for the sake of the Pándavas. I will relieve the great-spirited Pándavas of this burden. Although he has been struck with sharp arrows during the battle, Ádjuna out of respect for Bhishma does not know how to react.” 59.70

While he was pondering, the enraged grandfather fired his shafts at the Partha’s chariot. In all directions visibility was completely obscured by the multitude of those arrows. Neither the sky, nor the quarters, nor the earth, nor the sun adorned with rays could be seen. Violent winds blew, mingled with smoke. There was a disturbance in all directions.

Drona, Vikárna, Jayad-ratha, Bhuri-shravas, Krita-varman, Kripa, Shrutáyus, the king of the Ambáshthas, Vinda and Anuvínda, Sudákshina, the eastern tribes, the tribes of Sauvíra, the Vasátis, the Kshúdrakas and the Málavas all swiftly charged against diadem-adorned Ádjuna by order of the royal son of Shántanu. 59.75

taṃ vāji|pādāta|rath'|āughal|jālair
 an|eka|sāhasra|śatair dadarśa
 Kirīṭinaṃ saṃparivāryamāṇaṃ
 Śiner naptā, vāraṇa|yūtha|paiś ca.
 tatas tu dr̥ṣṭv" Ārjuna|Vāsudevau,
 padāti|nāg'|āśva|rathaiḥ samantāt
 abhidrutau śastra|bhṛtām variṣṭhau,
 Śini|pravīro 'bhisasāra tūrṇam.
 sa tāny anīkāni mahā|dhanuṣmāñ
 Chini|pravīraḥ sahas" ābhipatya
 cakāra sāhāyyam ath' Ārjunasya,
 Viṣṇur yathā Vṛtra|niṣūdanasya.
 59.80 viśīrṇa|nāg'|āśva|ratha|dhvaj'|āugham
 Bhīṣmeṇa vitrāsita|sarva|yodham
 Yudhiṣṭhir'|ānikam abhidravantaṃ
 provāca saṃdr̥śya Śini|pravīraḥ:
 «kva, kṣatriyā, yāsyatha? n' āiṣa dharmah
 satām purastāt kathitaḥ purāṇaiḥ.
 mā svām pratijñām tyajata, pravīraḥ;
 svam vīra|dharmam paripālayadhvam.»
 tāt Vāsav'|ān|antara|jo niśamya
 nar'|ēndra|mukhyān dravataḥ samantāt
 Pāthasya dr̥ṣṭvā mṛdu|yuddhatām ca
 Bhīṣmaṃ ca saṃkhye samudīryamāṇam,
 a|mṛṣyamāṇaḥ sa tato mah"lātmā
 yaśasvinam sarva|Daśārha|bhartā
 uvāca Śaineyam abhipraśamsan
 dr̥ṣṭvā Kurūn āpatataḥ samagrān:

ⁱ Vishnu/Krishna

Shini's grandson saw the diadem-adorned hero encircled by throngs of horsemen, foot soldiers, chariots and elephant-riders, numbering many hundreds of thousands. And observing Árvjuna and Vásv-deva, the best among wielders of weapons, being attacked on every side by infantry, elephants, cavalry and chariots, the valiant leader of the Shinis quickly made his way there. The chief of the Shinis, who is a great archer, instantly attacked those assailants, coming to Árvjuna's aid like Vishnu coming to help the slayer of Vritra. That heroic leader of the Shinis watched Yudhishtira's entire army fleeing in terror from Bhishma, with their countless elephants, horses, chariots and their crushed banners, and he upbraided them: 59.80

“Warriors, where are you going? This is not the duty of the righteous as proclaimed by the ancients. Heroes, do not break your pledge, follow your heroic duties!”

Seeing that all around him the best of kings were running away, and noticing that the Partha was temperate in fighting while Bhishma was overpowering, Vásva's younger brotherⁱ could endure it no longer. Then the great-spirited protector of all the Dashárvhas, watching all the Kurus mount their assault, praised Shini's grandson and said to him:

«ye yānti, te yāntu, Śini|pravīra;
 ye 'pi sthitāḥ, Sātvata, te 'pi yāntu.
 Bhīṣmaṃ rathāt paśya nipātyamānaṃ,
 Droṇaṃ ca saṃkhye sa|gaṇaṃ may" ādya.
 59.85 na me rathī, Sātvata, Kauravāṇāṃ
 kruddhasya mucyeta raṇe 'dya kaś cit.
 tasmād ahaṃ gr̥hya rath' |āṅgam ugraṃ
 prāṇaṃ hariṣyāmi mahā|vratasya.
 nihatya Bhīṣmaṃ sa|gaṇaṃ tath" ājau,
 Droṇaṃ ca, Śaineya, ratha|pravīram,
 prītiṃ kariṣyāmi Dhanañjayasya,
 rājñas ca, Bhīmasya, tath" Āśvinoś ca.
 nihatya sarvān Dhṛtarāṣṭra|putrāṃs,
 tat|pakṣiṇo ye ca nar' |ēndra|mukhyāḥ,
 rājyena rājānam Ajātaśatruṃ
 sampādayiṣyāmy aham adya hr̥ṣṭaḥ.»

SAÑJAYA uvāca:

tataḥ su|nābhaṃ Vasudeva|putraḥ
 sūrya|prabhaṃ, vajra|sama|prabhāvam,
 kṣur' |āntam udyamya bhujena cakraṃ
 rathād avaplutya, viṣṛjya vāhān,
 saṃkampayan gāṃ caraṇair mah" |ātmā
 vegena Kṛṣṇaḥ prasasāra Bhīṣmam
 mad' |āndham ājau samudīrṇa|darpāḥ,
 siṃho jighāṃsann iva vāraṇ' |ēndram.
 59.90 so 'bhyadravad Bhīṣmam anīka|madhye
 kruddho mah" |Êndr' |āvara|jaḥ pramāthī.
 vyālambi|pīt' |ānta|paṭas cakāśe
 ghano yathā khe tadīt" āvanaddhaḥ.
 Sudarśanaṃ c' āsya rarāja Śaures

“Hero of the Shinis, let those who are retreating retreat and let those who have kept their positions go as well, Sátvata. Look, today I shall dislodge Bhishma and Drona with all their troops from their chariots in the battle, . Now that I am wrathful, Sátvata, not a single warrior of the Kurus can escape me on the battlefield. So I shall take up my terrible discus and deprive that observer of rigid vows of his life. And by striking down Bhishma and the best of warriors Drona with their entire troops in this combat, grandson of Shini, I shall bring joy to Dhanan-jaya, King Yudhishtira, Bhima and the twin sons of Ashvins. Destroying all Dhrita-rashtra’s sons and all those best of kings who have taken their side, today I will happily provide Ajáta-shatru with the kingdom.” 59.85

SÁNJAYA said:

Then Krishna, the great-spirited son of Vasu-deva, whirling in the hand his well-shaped razor-edged discus, radiant like the sun and mighty like a thunderbolt, let go of his horses’ reins, jumped out of the chariot and, making the earth quake under his feet, attacked Bhishma in battle with great force, like a lion intent on killing a huge frenzied elephant blind with rut and fury. The younger brother of great Indra, filled with rage, violently charged at Bhishma who was in the middle of his troops. The end of Krishna’s yellow garment waved in the air, glittering like a cloud charged with lightning. 59.90

His lotus-like discus Sudárshana, with Shauri’s beautiful arm for its stalk, shone with the color of the rising sun

tac cakra|padmaṃ su|bhuj'|ôru|nālam,
 yath' ādi|padmaṃ taruṇ'|ārka|varṇaṃ
 rarāja Nārāyaṇa|nābhijātam.
 tat Kṛṣṇa|kop'|ôdaya|sūrya|buddhaṃ,
 kṣur'|ānta|tīkṣṇ'|āgra|sul|jāta|patram,
 tasy' āiva deh'|ôru|saraḥ|prarūḍhaṃ
 rarāja Nārāyaṇa|bāhu|nālam.
 tam ātta|cakram, praṇadantaṃ uccaiḥ,
 kruddhaṃ mah'"Êndr'|āvara|jaṃ samikṣya
 sarvāṇi bhūtāni bhr̥ṣaṃ vineduḥ
 kṣayaṃ Kurūṇām iva cintayitvā.
 sa Vāsudevaḥ pragṛhīta|cakrah
 saṃvartayiṣyann iva sarva|lokaṃ
 abhyutpataī loka|gurur babhāse
 bhūtāni dhakṣyann iva dhūma|ketuḥ.
 59.95 tam ādravantaṃ pragṛhīta|cakram
 dr̥ṣtvā devaṃ Śāntanavaṃ tadānīm
 a|saṃbhramaṃ tad vicakarṣa dorbhyāṃ
 mahā|dhanur Gāṇḍīva|tulya|ghoṣaṃ.
 uvāca Bhīṣmaṃ tam an|anta|pauruṣaṃ
 Govindaṃ ājāv a|vimūḍha|cetāḥ:
 «ehy ehi, dev'|ēśa jagan|nivāsa!
 namo 'stu te, Mādhava cakra|pāṇe!
 prasahya mām pātaya, loka|nātha,
 rath'|ôttamāt, sarva|śaraṇya, saṃkhye.
 tvayā hatasy' āpi mam' ādya, Kṛṣṇa,
 śreyah parasminn, iha c' āiva loka.
 saṃbhāvito 'smy, Andhaka|Vṛṣṇi|nātha,
 lokais tribhir, vīra, tav' ābhiyānāt.»
 rathād avaplutya tatas tvarāvān

like the primeval lotus rising from Naráyana's navel. Forced open by the sunrise of Krishna's rage, grown in the vast lake of his body, that lotus with its sharp razor-edged leaves sparkled brightly on the stalk of Naráyana's arm. At the sight of great Indra's younger brother armed with a discus and roaring in fury, all living beings moaned loudly at the prospect of the imminent destruction of the Kurus. Wielding his discus, Vásu-deva the teacher of the world looked like the fire of universal dissolution, about to burn all creatures.

Then the son of Shántanu, seeing the God charge for- 59.95
ward, with both hands dauntlessly drew a great bow equal in sound to the Gandíva. Quite unperturbed on the field of battle, Bhishma addressed Govínda of boundless courage: "Come, come, lord of the gods, whose abode is the entire universe! Obeisance to you, Mádhava, wielder of the discus! Protector of the world! Refuge of all beings! Throw me forcibly from this excellent chariot in combat! Should I be killed by you today, Krishna, it will be my good fortune both in this and the other world. Great hero! Protector of Ándhaka and Vrishni! I am honored the three worlds over due to your assault!"

Meanwhile the immensely strong-armed Partha, hastily jumping out of his chariot, ran after the chief of the Yadus

Pārtho 'py anudrutya Yadu|pravīram
jagrāha pīn'|ōttama|lamba|bāhum
bāhvor Hariṃ vyāyata|pīna|bāhuḥ.
59.100 nigr̥hyamāṇas ca tad" ādi|devo,
bhṛ̥ṣaṃ sa|roṣaḥ kila c' ātma|yogī,
ādāya vegena jagāma Viṣṇur
Jiṣṇuṃ, mahā|vāta iv' āika|vr̥kṣam.
Pārthas tu viṣṭabhya balena pādau
Bhīṣm'|āntikaṃ tūrṇam abhidravantam
balān nijagrāha Kirīṭa|mālī
pade 'tha, rājan, daśame katham cit.
avasthitaṃ ca praṇipatya Kṛṣṇam
prīto 'rjunaḥ kāñcana|citra|mālī
uvāca: «kopam pratisaṃhar'! ēti.
gatir bhavān, Keśava, Pāṇḍavānām.
na hāsyate karma yathā|pratijñam,
putraiḥ śape, Keśava, s' |ôdarais ca,
antaṃ kariṣyāmi yathā Kurūṇām
tvay" āham, Indr'|ānuja, saṃprayuktaḥ.»
tataḥ pratijñam samayaṃ ca tasmai
Janārdanaḥ prīta|manā nīsamya,
sthitaḥ priye Kaurava|sattamasya
ratham sa|cakraḥ punar āruroha.
59.105 sa tān abhīṣūn punar ādadānaḥ
pragr̥hya śaṅkham dviṣatām nihantā,
ninādayām āsa tato dīśas ca
sa Pāñcajanyaṣya raveṇa Śauriḥ.
vyāviddha|niṣk'|āṅgada|kuṇḍalam taṃ,
rajo|vikīrṇ'|āñcita|pakṣma|netram,
viśuddha|daṃṣṭram, pragr̥hīta|śaṅkham

and with his arms seized Hari of the massive and long arms. Infuriated at his capture, the self-disciplined primordial Lord Vishnu came forward, forcibly dragging Jishnu along like a stormy wind carries away a tree. But the diadem-adorned Partha used his great strength to grab Hari by the legs as he was rapidly approaching Bhishma, and somehow stopped him on the tenth step. And as Krishna stopped, Árjuna, adorned with a brilliant golden garland, joyfully prostrated himself before him and said: "Curb your wrath, Késhava! You are the shelter of the Pándavas. I swear by my sons and brothers, Késhava, that I will never give up the duty to which I am pledged. At your command, O younger brother Indra, I will exterminate the Kurus."

Upon hearing his pledge and promise, Janárdana heart filled with joy. Standing by the best of Kurus as a favor to him, he climbed into the chariot again, with his discus in his hand. The enemy-destroyer took up the reins once more, and Shauri made all quarters resound with the blare of his conch Pancha-janya.

At the sight of Krishna holding the conch in his hand, with his necklace, armlets and earrings tossing about, his lotus eyes smeared with raised dust, and his white teeth, the Kuru heroes cried out loud. Frightening indeed were

vicukruśuḥ prekṣya Kuru|pravīrāḥ.
 mṛdaṅga|bherī|paṇava|praṇādā,
 nemi|svanā, dundubhi|niḥsvanās ca
 sa|simha|nādās ca babhūvur ugrāḥ
 sarveṣv anīkeṣu tataḥ Kurūṇām.
 Gāṇḍīva|ghoṣaḥ stanayitnu|kalpo
 jagāma Pārthasya nabho diśaś ca.
 jagmuś ca bāṇā vimalāḥ prasannāḥ
 sarvā diśaḥ Pāṇḍava|cāpa|muktāḥ.
 taṁ Kauravāṇām adhipo javena
 Bhīṣmeṇa Bhūriśravasā ca sārdham
 abhyudyayāv udyata|bāṇa|pāṇiḥ,
 kakṣaṁ didhakṣann iva dhūma|ketuḥ.
 59.110 ath' Ārjunāya prajahāra bhallān
 Bhūriśravāḥ sapta su|varṇa|pūṅkhān;
 Duryodhanas tomaram ugra|vegam;
 Śalyo gadāṁ, Śāntanavaś ca śaktim.
 sa saptabhiḥ sapta śara|pravekān
 saṁvārya Bhūriśravasā viśṛṣṭān,
 śitena Duryodhana|bāhu|muktaṁ
 kṣureṇa tat tomaram unmamātha.
 tataḥ śubhām āpatatīm sa śaktim
 vidyut|prabhām Śāntanavena muktām,
 gadāṁ ca Madr' |ādhipa|bāhu|muktaṁ
 dvābhyāṁ śarābhyāṁ nicakarta vīraḥ.
 tato bhujābhyāṁ balavad vikṛṣya
 citraṁ dhanur Gāṇḍivam a|prameyam,
 Māh" |ēndram astraṁ vidhivat su|ghoraṁ
 prāduś|cakār' ādbhutam antarikṣe.
 ten' ōttam' |āstreṇa tato mah" |ātmā

the sound of tabors, cymbals, drums and kettledrums, and the clamor of the chariot wheels mingling with the lion-like roars of all the Kuru divisions. The thunderous twang of the Partha's Gandíva filled the sky and all the quarters. Bright and gleaming arrows released from the Pándava's bow spread out in every direction.

Joined by Bhishma and Bhuri-shravas, the Kuru king raised his shafts in his hand and quickly charged forward, just like fire about to burn dry grass. Bhuri-shravas shot 59.110 seven gold-feathered, spear-headed arrows at Áryjuna. Duryódhana hurled a fierce-flying spear at him; Shalya hurled a mace, and the son of Shántanu a lance. Foiling with seven shafts the seven fine arrows fired by Bhuri-shravas, he destroyed the spear hurled by Duryódhana with a razor-tipped arrow. Then with two shafts that hero cut down both the flying lance glistening like lightning, flung by the son of Shántanu, and the mace thrown by the king of the Madras.

Applying great force, he drew his marvelous, incomparable bow Gandíva with both hands, and properly invoking great Indra's wondrous, utterly terrifying weapon, he made it appear in the sky. With that excellent weapon the mighty great-spirited diadem-adorned archer repelled all the Kuru divisions with hordes of shafts that gleamed like fire. The 59.115 arrows released from the Partha's bow cut through chariots,

sarvāṇy anīkāni mahā|dhanuṣmān
 śar'|āughal|jālair vimal'|āgni|varṇair
 nivārayām āsa Kirīṭa|mālī.
 59.115 śilī|mukhāḥ Pārtha|dhanuḥ|pramuktā
 rathān, dhvaj'|āgrāṇi, dhanūṃṣi, bāhūn
 nikṛtya dehān viviśuḥ pareṣām
 nar'|ēndra|nāg'|ēndra|turaṅgamāṇām.
 tato diśaḥ so, 'nudiśaś ca Pārthaḥ
 śaraiḥ su|dhārair samare vitatya
 Gāṇḍīva|śabdena manāṃsi teṣām
 Kirīṭa|mālī vyathayām cakāra.
 tasmīṃs tathā ghoratame pravṛtte
 śāṅkha|svanā, dundubhi|niḥsvanāś ca
 antar|hitā Gāṇḍīva|niḥsvanena
 babhūvur, ugrās ca raṇa|praṇādāḥ.
 Gāṇḍīva|śabdaṃ tam ath' ō veditvā
 Virāṭa|rāja|pramukhā pravīrāḥ,
 Pāṅcāla|rājo Drupadaś ca vīras
 taṃ deśam ājagmur a|dīna|sattvāḥ.
 sarvāṇi saīnyāni tu tāvakāni
 yato yato Gāṇḍīva|jaḥ praṇādāḥ,
 tatas tataḥ saṃnatim eva jagmur.
 na taṃ pratīpo 'bhisasāra kaś cit.
 59.120 tasmin sul|ghore nṛpa|saṃprahāre
 hatāḥ pravīrāḥ sa|rathāḥ, sa|sūtāḥ.
 gajāś ca nārāca|nipāta|taptā,
 mahā|patākāḥ, śubha|rukma|kakṣyāḥ,
 parīta|sattvāḥ sahasā nipetuḥ
 Kirīṭinā bhinna|tanu|tra|kāyāḥ.
 dṛḍh'|āhatāḥ patribhir ugra|vegaiḥ

standard-tops, bows and arms and penetrated the bodies of the enemy kings, huge elephants, and horses. Firing his sharp-edged shafts in all directions and corners of the battlefield, diadem-adorned Árvjuna made his enemies' hearts tremble at the sound of the Gandíva bow.

When that most terrible battle commenced, the blare of conches, the beat of drums, the neighing of horses and the clamor of chariots were all drowned in the twang of his Gandíva. Recognizing the sound of the Gandíva, prominent heroes led by King Viráta, and valiant Drúpada the king of the Panchálas arrived at that place in high spirits. All your troops were hunched with fear whenever they heard the twang of the Gandíva bow. No one dared mount a counter-attack.

In that truly dreadful encounter of the kings, heroic 59.120 warriors were destroyed along with their vehicles, horses, and charioteers. Elephants with large banners and shining golden housings, mortally wounded by iron shafts, suddenly collapsed lifeless, with their armor and bodies mangled by the diadem-adorned hero. When the Partha's feathered, spear-headed, sharp-edged, fierce-flying arrows struck

Pārthena bhallair niśitaiḥ, śit'āgraiḥ
 nikṛtta|yantrā, nihaṭ'ēndra|kilā
 dhvajā mahānto dhvajinī|mukheṣu.
 padāti|saṃghāś ca, rathāś ca saṃkhye,
 hayāś ca, nāgāś ca Dhanañjayena
 bāṇ'āhatās tūrṇam apeta|sattvā
 viṣṭabhya gātrāṇi nipetur urvyām
 Aindreṇa ten' āstra|vareṇa, rājan,
 mah"āhave bhinna|tanu|tra|dehāḥ.
 tataḥ śar'āughair niśitaiḥ Kirīṭinā
 nṛ|deha|śastra|kṣata|lohit'ôdā
 nadī sulghorā, nara|meda|phenā
 pravartitā tatra raṇ'ājire vai.
 59.125 vegena s" āt' īva pṛthu|pravāḥ,
 pareta|nāg'āśva|śarīra|rodhā,
 nar'ēndra|majj"ôcchrita|māṃsa|pañkā,
 prabhūta|rakṣo|gaṇa|bhūta|sevitā,
 śiraḥ|kapāl'ākula|keśa|śādvalā,
 śarīra|saṃghāta|sahasra|vāhinī,
 viśirṇa|nānā|kavac'ōrmi|saṃkulā,
 nar'āśva|nāg'āsthi|nikṛtta|śarkarā.
 śva|kaṅka|śālā|vṛka|gṛdhra|kākaiḥ,
 kravy'āda|saṃghaiś ca, tarakṣubhiś ca
 upeta|kūlām dadṛśur manuṣyāḥ
 krūrāṃ mahā|Vaitaraṇī|prakāśām.

ⁱ the river of hell

the *yantras* and *indra·kilas** at high speed, they were severed from the huge banners at the head of the army divisions. Countless foot soldiers, chariot-riders, horses and elephants fell to the ground, hit by Dhanan-jaya's arrows in combat. With their limbs paralyzed, and their armor and bodies sliced through in that great battle by that superlative weapon of Indra, they were soon lifeless, Your Majesty.

With his floods of sharp arrows, diadem-adorned Ārjuna made a horrifying river flow on the battlefield. Its water was the blood that gushed from weapon-wounded human bodies, and its foam was human fat. It flowed with great 59.125 force and a strong current. Its banks were the dead bodies of elephants and horses; its marshes were the marrow and flesh of kings. It was infested with hordes of demons and ghosts. Its weeds were the hair from severed heads. It had thousands of tributaries carrying multitudes of corpses. It rippled with waves formed by shattered armor. Its pebbles were the bones of men, horses and elephants. Those who saw the river, its banks teeming with hordes of dogs, herons, jackals, wolves, vultures, crows, hyenas and other carrion-eaters, were reminded of great Vāitarani.ⁱ

pravartitām Arjuna|bāṇa|saṃghair,
 medo|vas”|āsrk|pravahām, su|bhīmām,
 hata|pravīrām ca tath” āiva dṛṣṭvā
 senām Kurūṇām atha Phālgunena
 te Cedi|Pāñcālā|Karūṣa|Matsyāḥ,
 Pārthās ca sarve sahitāḥ praṇeduh
 jaya|pragalbhāḥ puruṣa|pravīrāḥ
 saṃtrāsayantāḥ Kuru|vīra|yodhān.

59.130 hata|pravīrāṇi balāni dṛṣṭvā
 Kirīṭinā śatru|bhay’|āvahena,
 vitrāsya senām dhvajinī|patinām,
 siṃho mṛgāṇām iva yūtha|saṃghān,
 vinedatus tāv atiharṣa|yuktau
 Gāṇḍīva|dhanvā ca Janārdanaś ca.
 tato raviṃ saṃvṛta|raśmi|jālaṃ
 dṛṣṭvā bhr̥śaṃ śastra|parikṣat’|āṅgāḥ
 tad Aindram astram vitataṃ, su|ghoram,
 a|sahyam udvīkṣya yug’|ānta|kalpam,
 ath’ āpayānam Kuravaḥ sa|Bhīṣmāḥ,
 sa|Droṇa|Duryodhana|Bāhlikāś ca,
 cakrur, niśāṃ saṃdhi|gatāṃ samīkṣya,
 vibhā|vasor lohita|rāji|yuktām.
 avāpya kīrtiṃ ca yaśaś ca loke,
 vijitya śatrūṃś ca Dhanañjaya ’pi
 yayau nar’|ēndraiḥ saha, s’|ôdaraiś ca
 samāpta|karmā śibiram niśāyām.
 tataḥ prajajñe tumulaḥ Kurūṇām
 niśā|mukhe ghorataraḥ praṇādaḥ:
 59.135 «raṇe rathānām ayutaṃ nihatya
 hatā gajāḥ sapta|śat” Ârjunena,

As they beheld that profoundly terrible river of fat, marrow and blood set flowing by legions of Árvjuna's arrows, and also the army of the Kurus which Phálguna had deprived of its prominent heroes, the most valiant men among the Chedis, the Panchálas, the Karúshas, the Matsyas and the Parthas all roared together in triumph, terrifying the brave Kuru warriors. And observing the enemy troops whose best 59.130 heroes had been killed by diadem-adorned Árvjuna the horrier of foes, both the wielder of the Gandíva himself and Janárdana were filled with immense joy. They roared loudly, frightening the army of the enemy generals as a lion scares herds of deer.

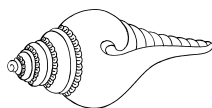
Then, seeing the sun withdraw its rays and watching Indra's terrible and unbearable weapon spread out as if portending the end of an eon, the Kurus with Bhishma, Drona, Duryódhana and Báhlika withdrew from the field. And as the twilight set in and the sun turned blood-red, Dhananjaya, who had won glory and fame in the world and completed his work for the day, returned to his camp for the night, accompanied by his brothers and the kings.

At nightfall a tumultuous clamor arose among the Kurus: "Today Árvjuna has killed in battle ten thousand great 59.135 warriors and seven hundred elephants. The Easterners, the Sauvira troops, the Kshúdrakas and the Málavas have all been killed. Dhananjaya has performed a feat of such mag-

Prācyās ca, Sauvīra|gaṇās ca sarve
 nipātītāḥ, Kṣudraka|Mālavās ca.
 mahat kṛtaṃ karma Dhanañjayena,
 kartuṃ yathā n' ārhati kaś cid anyaḥ.
 Śrutāyur, Ambaṣṭha|patiś ca rājā,
 tath" āiva Durmaṣaṇa|Citrasenau,
 Droṇaḥ, Kṛpaḥ, Saindhava|Bāhlikau ca,
 Bhūriśravāḥ, Śalya|Śalau ca, rājan,
 anye ca yodhāḥ śataśaḥ sametāḥ
 kruddhena Pārthena raṇasya madhye
 sva|bāhu|vīryeṇa jitāḥ sa|Bhīṣmāḥ
 Kirīṭinā loka|mahā|rathena.»
 iti bruvantaḥ śibirāṇi jagmuḥ
 sarve gaṇā, Bhārata, ye tvadīyāḥ.
 ulkā|sahasraiś ca su|saṃpradīptair,
 vibhrājamānaiś ca tathā pradīpaiḥ
 Kirīṭi|vitrāsita|sarva|yodhā
 cakre niveśaṃ dhvajinī Kurūṇām.

nitude that no one else would be able to do likewise. Shrutáyus, the king of the Ambáshthas, Durmárshana, Chitra-sena, Drona, Kripa, the king of the Sindhus, Báhlika, Bhuri-shravas, Shalya, Shala and hundreds of other combatants, Your Majesty, including Bhishma, have been defeated in battle by the mighty arm of the furious, diadem-adorned Partha, the world's greatest warrior."

And making exclamations of this sort, all your troops, descendant of Bharata, retired to their tents. Terrified by the diadem-adorned Partha, all the soldiers of the Kuru army illuminated their camp with thousands of torches and glittering lamps.



60-64

DAY FOUR

SAÑJAYA uvāca:

60.1 **V**YUṢṬĀM NIŚĀM, Bhārata, Bhāratānām
anīkinīnām pramukhe mah”|ātmā
yayau sapatnān prati jāta|kopo
vṛtaḥ samagreṇa balena Bhīṣmaḥ.
taṁ Droṇa|Duryodhana|Bāhlikāś ca,
tath” āiva Durmaṣṇa|Citrasenau,
Jayadrathaś c’ ātibalo bal’|āughair,
nṛ|pās tath” ānye prayayuh samantāt.
sa tair mahadbhiś ca, mahā|rathaiś ca,
tejasvibhir, vīryavadbhiś ca, rājan,
rarāja rājā sa tu rāja|mukhyair,
vṛtaḥ sa devair iva Vajra|pāṇiḥ.
tasminn anīka|pramukhe viṣaktā
dodhūyamānāś ca mahā|patākāḥ
su|rakta|pīr’|āsita|pāṇḍur’|ābhā
mahā|gaja|skandha|gatā virejuḥ.
60.5 sā vāhinī Śāntanavena guptā,
mahā|rathair, vāraṇa|vājibhiś ca,
babhau sa|vidyut|stanayitnu|kalpā
jal’|āgame dyaur iva jāta|meghā.
tato raṇāy’ ābhimukhī prayātā
praty Arjunaṁ Śāntanav’|ābhiguptā
senā mah”|ōgrā sahasā Kurūṇām,
vego yathā bhīma iv’ āpagāyāḥ.

SÁNJAYA said:

DESCENDANT OF Bharata, after the night had passed, 60.1
great-spirited Bhishma felt his anger renewed, and taking the lead of the Bharata forces and surrounded by the entire army, he advanced against the enemy. Drona, Duryódhana, Báhlika, Durmárshana, Chitra-sena, enormously mighty Jayad-ratha and other kings with multitudes of soldiers accompanied him. In the company of those great and mighty eminent royal warriors endowed with vigor and valor, Your Majesty, the king shone majestically, like the wielder of thunderbolt in the midst of the gods. The great banners of red, yellow, black and white fluttering from the backs of elephants in the front ranks looked magnificent.

Protected by the son of Shántanu, the army with its great 60.5
warriors, elephants and horses was as splendid as the sky in the rainy season covered with a mass of thunderclouds charged with lightning. Then, intent on battle, the mighty terrifying host of the Kurus under the protection of Shántanu's son charged at Árjuna in a great rush, resembling the fierce current of a river.

taṃ vyāla|nānā|vidha|gūḍha|sāraṃ,
 gaḥ|śva|pādāta|rath'|āugha|pakṣam
 vyūhaṃ mahā|megha|samaṃ mah"|ātmā
 dadarśa dūrāt kapi|rāja|ketuḥ.

viniryayau ketumatā rathena
 nara'|ṛṣabhaḥ śveta|hayena vīraḥ
 varūthinā sainya|mukhe mah"|ātmā,
 vadhe dhṛtaḥ sarva|sapatna|yūnām.
 s'|ōpaskaraṃ, s'|ōttara|bandhur'|ēṣaṃ
 yattaṃ Yadūnām ṛṣabheṇa saṃkhye
 kapi|dhvajaṃ prekṣya viśedur ājau
 sah' āiva putrais tava Kauraveyāḥ.

60.10 prakarṣatā guptam udāyudhena
 Kirīṭinā loka|mahā|rathena
 taṃ vyūha|rājaṃ dadṛśus tvadīyāś
 catuś|catur|vyāla|sahasra|kīrṇam.
 yathā hi pūrve 'hani Dharma|rājñā
 vyūhaḥ kṛtaḥ Kaurava|sattamena,
 tathā na bhūto bhuvi mānuṣeṣu,
 na dṛṣṭa|pūrvo, na ca saṃśrutaś ca.
 tato yathā|deśam upetya tasthuḥ
 Pāñcāla|mukhyāḥ saha Cedi|mukhaiḥ.

Great-spirited, monkey-bannered Árvjuna discerned from a distance the enemy host which concealed its strength in various ways in a *vyala* or frenzied elephant formation, the flanks of which consisted of elephants, horses, foot soldiers and chariots. The great-spirited bull-like hero advanced on his armored banner-bearing chariot pulled by white horses, resolved to kill all the young men on the enemy side.

Seeing monkey-bannered Árvjuna on the battlefield in his well-equipped chariot with its fine shafts, driven by that bull of the Yadus, the Káuravas, including your sons, became very distressed. Your troops could now see a very superior formation, with four thousand fierce elephants on each flank, under the protection of its diadem-adorned leader, the world's greatest warrior, who raised his weapon aloft. The formation was similar to the one that the King of Righteousness, the best of Kurus, had assembled the previous day. Such an array had never before been seen or heard of on earth in the human world. The foremost of the Panchála and the Chedi combatants came forward and stationed themselves as instructed. 60.10

tataḥ|samādeśa|samāhatāni
bherī|sahasrāṇi vinedur ājau,
śaṅkha|svanās, tūrya|ratha|svanās ca
sarveṣv anīkeṣu, sa|siṃha|nādāḥ,
tataḥ sa|bāṇāni mahā|svanāni
visphāryamāṇāni dhanūṃṣi vīraiḥ.
kṣaṇena bherī|paṇava|praṇādān
antar|dadhuḥ śaṅkha|mahā|svanās ca.
tac chaṅkha|śabd'|āvṛtam antarikṣam
uddhūta|bhauma|druta|reṇu|jālam.
60.15 mah"ānubhāvās ca tathā prakāśam
ālokyā vīrāḥ sahas"ābhipetuḥ.
rathī rathen'ābhihataḥ sa|sūtaḥ
papāta s'|āśvaḥ sa|rathaḥ sa|ketuḥ.
gajo gajen'ābhihataḥ papāta;
padātinā c'ābhihataḥ padātiḥ.
āvartamānāny abhivartamānair
ghorī|kṛtāny adbhuta|darśanāni,
prāsaś ca khaḍgaiś ca samāhatāni
sad|aśva|vṛndāni sad|aśva|vṛndaiḥ.
su|varṇa|tārā|gaṇa|bhūṣitāni
sūrya|prabh"ābhāni śar'|āvarāṇi
vidāryamāṇāni paraśvadhais ca,
prāsaś ca, khaḍgaiś ca nipetur urvyām.

Thousands of kettledrums beaten to order reverberated round the field of battle. Conches and musical instruments blared out loud, chariots rumbled and lion-roars sounded from all the divisions. Heroes drew back their bows fitted with arrows, making a loud twang. In an instant the thunderous blare of conches drowned the beat of cymbals and drums. The sky, filled with the sound of conches, seemed a fearful yet wondrous web of dust raised from the ground.

Greatly courageous warriors, seeing the sunshine, 60.15 charged resolutely forward. Chariot-riders struck down by other chariot-riding warriors fell along with their drivers, horses, vehicles and banners. Elephants injured by elephants, and foot soldiers wounded by foot soldiers, fell too. It was incredible to see hordes of galloping horses frightened by hordes of charging enemy horses, then struck down by the javelins and swords of their riders. Shields adorned with golden stars and glowing like the sun dropped to the ground, torn through by axes, javelins and swords.

gajair viṣāṇair vara|hasta|rugṇāḥ
 ke cit sa|sūtā rathinaḥ prapetuḥ;
 gaja'|rṣabhās c' āpi ratha'|rṣabheṇa
 nipātītā bāṇa|hataḥ prthivyām.
 gaj'|āugha|veg'|ōddhata|sāditānām
 śrutvā niṣeduh sahasā manuṣyāḥ
 āta|svaram sādī|padātilyūnām
 viṣāṇa|gātr'|āvara|tāditānām.

60.20 saṁbhrānta|nāg'|āśva|rathe muhūrte
 mahā|bhaye sādī|padātilyūnām
 mahā|rathaiḥ saṁparivāryamāṇo
 dadarśa Bhīṣmaḥ kapi|rāja|ketum.
 taṁ pañca|tāl'|ōcchrita|tāla|ketuḥ
 sad|āśva|veg'|ādbhuta|vīrya|yānaḥ
 mah'"|āstra|bāṇ'|āśani|dīptimantaṁ
 Kirīṭinaṁ Śāntanavo 'bhyadhāvat.
 tath'" āiva Śakra|pratima|prabhāvam
 Indr'|ātma|jaṁ Droṇa|mukhā visasruḥ,
 Kṛpāś ca, Śalyāś ca, Vivimśatiś ca,
 Duryodhanaḥ, Saumadattiś ca, rājan.
 tato rathānām pramukhād upetya
 sarv'|āstra|vit, kāñcana|citra|varmā
 javena ūro 'bhisasāra sarvāṁs
 tān Arjunasy' ātma|suto 'bhimanyuḥ.
 teṣāṁ mah'"|āstrāṇi mahā|rathānām
 a|sahya|karmā vinihatya Kārṣṇiḥ
 babhau mahā|mantra|hut'|ārci|mālī,
 sado|gataḥ san bhagavān iv' Āgniḥ.
 60.25 tataḥ sa tūrṇaṁ rudhir'|ōda|phenām
 kṛtvā nadīm āśu raṇe ripūṇām,

Some chariot-riding warriors and their drivers collapsed, mangled by the tusks and the trunks of elephants. Mighty elephants, hit by the arrows of mighty warriors with their arrows, fell to the ground. The men were thoroughly distressed on hearing the cries of pain made by young horsemen and foot soldiers who had been knocked down by the violent onslaught of hordes of rushing elephants and crushed with their tusks, forefeet and hind feet.

At that moment when elephants, horses and chariots 60.20 were clashing in confusion to the terror of lads on foot and horseback, Bhishma, surrounded by the great warriors, caught sight of the monkey-bannered hero. With his palm tree banner raised to the height of five palm trees, the son of Shántanu, whose vehicle was wonderfully fast due to the speed of his excellent horses, charged at diadem-adorned Ádjuna whose mighty weapons and arrows had the splendor of lightning. And Kripa, Shalya, Vivínshati, Duryódhana and the son of Soma-datta, led by Drona, also attacked the son of Indra who was equal to Shakra in strength, Your Majesty.

Then heroic son of Ádjuna Abhimányu, expert in all weapons, and clad in glistening golden armor, swiftly advanced against all those combatants. Krishna's nephew of impossible feats smashed the mighty weapons of those great warriors, blazing like divine Agni on an altar, garlanded with flames upon receiving an oblation consecrated with great mantras. Soon Bhishma, his vigor undiminished, 60.25 made a river flow across the battlefield, foamy with the blood of his enemies. Ignoring the son of Subhádra, he assailed the Partha instead.

jagāma Saubhadram atītya Bhīṣmo
 mahā|ratham̐ Pārtham a|dīna|sattvaḥ.
 tataḥ prahasy' ādbhuta|vikrameṇa
 Gāṇḍīva|muktena śilā|śitena
 vipāṭha|jālena mah" |āstra|jālaṃ
 vināśayām āsa Kirīṭa|mālī.
 tam uttamaṃ sarva|dhanur|dharāṇām
 a|sakta|karmā kapi|rāja|ketuḥ
 Bhīṣmaṃ mah" |ātm" ābhivavaṛṣa tūrṇaṃ
 śar' |āugha|jālair, vimalaiś ca bhallaiḥ.
 tath" āiva Bhīṣm' |āhatam antarikṣe
 mah" |āstra|jālaṃ kapi|rāja|ketuḥ
 viśīryamāṇaṃ dadṛśus tvadīyā,
 divā|kareṇ' āiva tamo 'bhibhūtam.
 evaṃ|vidhaṃ kārmuka|bhīma|nādam
 a|dīnavat sat|puruṣ' |ōttamābhyām
 dadarśa lokaḥ Kuru|Śrījayās ca
 tad dvairathaṃ Bhīṣma|Dhanañjayābhyām.

SAÑJAYA uvāca:

- 61.1 DRAUṆIR, BHŪRĪŚRAVĀḤ, Śalyaś, Citrasenaś ca, mārīṣa,
 putraḥ Sāmyamaneś c' āiva Saubhadraṃ paryavārayan.
 saṃsaktam atitejobhis tam ekaṃ dadṛśur janāḥ
 pañcabhir manuja|vyāghrair, gajaiḥ siṃha|śīsuṃ yathā.
 n' ābhilakṣyatayā kaś cin, na śaurye, na parākrame
 babhūva sa|dṛśaḥ Kārṣṇer, n' āstre, n' āpi ca lāghave.
 tathā tam ātma|jaṃ yuddhe vikramantaṃ arin|damam
 dṛṣṭvā Pārthaḥ su|saṃyattaṃ siṃha|nādam ath' ānadat.
 61.5 pīḍayānaṃ tu tat sainyaṃ pautraṃ tava, viśāṃ pate,
 dṛṣṭvā tvadīyā, rāj' |ēndra, samantāt paryavārayan.

Then diadem-adorned Ádjuna smiled, and with astonishing prowess destroyed Bhishma's web of mighty weapons with a flurry of stone-whetted arrows released from the Gandíva bow. The great-spirited monkey-bannered hero, acting without attachment, immediately showered on Bhishma, the foremost of all archers, torrents of arrows and radiant spear-headed shafts.

And your combatants stared as that web of mighty arrows shot by the monkey-bannered warrior was hit and shattered in mid-air by Bhishma, just as darkness is dispelled by the sun. And the Kurus, the Srínjayas and all other people witnessed that inspiring duel, accompanied by the terrifying twang of the bows, between the supreme heroic warriors Bhishma and Dhanan·jaya.

SÁNJAYA said:

THE SON OF DRONA, Bhuri·shravas, Shalya, Chitra·sena 61.1
and the son of Sányamani encircled the son of Subhádra,
my lord. People noticed him fighting on his own against
those five highly vigorous tiger-like men, like a young lion
fighting five elephants. None was equal to Krishna's nephew
in accuracy of aim, valor, courage, use of weaponry or dex-
terity. When the Partha saw that his son, the tamer of foes, 61.5
showed such bravery in battle, he let out a bellicose lion-
roar. Lord of the people, king of kings! At the sight of your
son's troops being pounded, your warriors encircled them
all about.

dhvajinīm Dhārtarāṣṭrāṇām dīna|śatrur a|dīnavat
 pratyudyayau sa Saubhadras tejasā ca balena ca.
 tasya lāghava|mārga|stham āditya|sadṛṣa|prabham
 vyadr̥śyata mahac cāpaṃ samare yudhyataḥ paraiḥ.
 sa Drauṇim iṣuṇ” āikena viddhvā, Śalyaṃ ca pañcabhiḥ,
 dhvajam Sāmyamaneś c’ āpi so ’ṣṭābhiś cicchide tataḥ.
 rukma|daṇḍām mahā|śaktiṃ preṣitām Saumadattinā
 śiten’ ōraga|saṃkāsām patriṇ” āpajahāra tām.

61.10 Śalyasya ca mahā|vegān asyataḥ samare śarān
 nivāry’ Ārjuna|dāy’|ādo jaghāna samare hayān.
 Bhūriśravās ca, Śalyas ca, Drauṇiḥ, Sāmyamaniḥ, Śalaḥ
 n’ ābhyavartanta saṃrabdhāḥ Kārṣṇer bāhu|bal’|ōdayam.

tatas Trigartā, rāj’|ēndra, Madrās ca saha Kekayaiḥ
 pañca|viṃśati|sāhasrās tava putreṇa coditāḥ
 dhanur|veda|vido, mukhyā, aljeyāḥ śatrubhir yudhi
 saha|putraṃ jighāṃsantaṃ parivavruḥ Kirīṭinam.

tau tu tatra pitā|putrau parikṣiptau mahā|rathau
 dadarśa, rājan, Pāñcālyāḥ senā|patir arin|damaḥ.

61.15 sa vāraṇa|rath’|āughānām sahasrair bahubhir vṛtaḥ,
 vājibhiḥ pattibhiś c’ āiva vṛtaḥ śata|sahasraśaḥ,
 dhanur visphārya saṃkruddho, nodayitvā ca vāhinīm,
 yayau tan Madrak’|ānikaṃ Kekayāṃś ca paran|tapaḥ.

Then the undismayed son of Subhádra, who brought dismay to his enemies, rose up against the army of Dhritarashtra's sons with vigor and strength. As he fought on the battlefield, his foes could see his mighty bow in its sunny radiance following the way paved by his dexterity. He injured the son of Drona with one arrow and Shalya with five, and with eight shafts he split the banner of Sányamani. With one sharp serpentine feathered arrow he deflected the large gold-bodied javelin thrown by the son of Soma-datta. 61.10
 Árvjuna's son also thwarted the enormously fast arrows which Shalya discharged in the combat, and while so doing killed his four horses. Bhuri-shravas, Shalya, the son of Drona, Sányamani, and Shala, filled with rage, could not overpower the superior strength of arm of Krishna's nephew.

Then, king of kings, the best combatants of the Tri-gartas, the Madras and the Kékayas, numbering twenty-five thousand men, all skilled in archery and unconquerable by their enemies in battle, were urged by your son to surround diadem-adorned Árvjuna and his son.

The Panchála king, general of the Pándava army, the tamer of foes, saw that the two great warriors, the father and the son, had been encircled by the enemy, Your Majesty. That enemy-scorcher, surrounded by many thousands of 61.15
 elephants and chariots, and by hundreds of thousands of horsemen and foot soldiers, he furiously drew his bow, urged on his army, and besieged the division of the Madras and the Kékayas.

tena kīrtimatā guptam anīkaṃ dṛḍha|dhanvanā
 saṃrabdha|ratha|nāg'āśvaṃ yotsyamānam aśobhata.
 so 'rjunaṃ pramukhe yāntaṃ Pāñcāla|kula|vardhanaḥ
 tribhiḥ Śāradvataṃ bāṇair jatru|deśe samārpayat.
 tataḥ sa Madrakān hatvā daś' āiva daśabhiḥ śaraiḥ
 pṛṣṭha|rakṣaṃ jaghān' āsu bhallena Kṛtavarmaṇaḥ.

61.20 Damaṇaṃ c' āpi dāy'ādaṃ Pauravasya mah"ātmanaḥ
 jaghāna vipul'āgreṇa nārācena paran|tapaḥ.

tataḥ Sāmyamaneḥ putraḥ
 Pāñcālyam yuddha|dur|madam
 avidhyat trimśatā bāṇair,
 daśabhiś c' āsya sārathim.

so 'tividdho mah"lēṣv|āsaḥ sṛkkinī parisamlihan
 bhallena bhr̥śa|tīkṣṇena nicakart' āsya kārmukam.
 ath' āinaṃ pañca|vimśatyā kṣipram eva samārpayat,
 aśvāṃś c' āsy' āvadhīd, rājann, ubhau tau pārṣṇi|sārathī.

sa hat'āśve rathe tiṣṭhan dadarśa, Bharata'rṣabha,
 putraḥ Sāmyamaneḥ putram Pāñcālyasya mah"ātmanaḥ.

61.25 sa pragr̥hya mahā|ghoraṃ nistrimśa|varam āyasam
 padātis tūrṇam ānarcchad ratha|sthaṃ Drupad'ātma|jam.
 taṃ mah"āugham iv' āyāntaṃ, khāt patantam iv' ōra|gam,
 bhr̥ant'āvaraṇa|nistrimśaṃ, Kāl'ōtsr̥ṣṭam iv' āntakam,
 dīpyamānam iv' ādityaṃ, matta|vāraṇa|vikramam
 apaśyan Pāṇḍavās tatra, Dhṛṣṭadyumnaś ca Pārṣataḥ.

Protected by that celebrated and powerful archer, and with its excited chariot-warriors, elephant-riders and horsemen all eager to fight, the Pándava division made a splendid sight. While advancing in front of Árvjuna, the increaser of the Panchála lineage wounded the son of Sharáadvat in the shoulder-joint with three arrows. Then he slaughtered ten Mádrakas with ten shafts and soon he killed the protector of Krita-varman's rear with a spear-headed arrow. That scorcher of enemies also killed Dámána the son of great-spirited Páurava with a gleaming sharp-pointed iron shaft. 61.20

Then the son of Sányamani pierced the Panchála king, ferocious in battle, with thirty arrows, and his charioteer with ten.

The great archer, severely wounded, licked the corners of his mouth and sliced through the enemy's bow with an extremely sharp spear-pointed arrow. Soon the Panchála king struck his opponent with twenty-five shafts and killed his horses and both of his rear-charioteers, Your Majesty.

Bull of the Bharatas, the son of Sányamani, standing on his chariot stripped of its horses, glared at the son of the great-spirited king of the Panchálas. That bull-like man grasped an excellent but truly terrifying iron sword and quickly charged on foot against the son of Drúpada, who remained in his chariot. The Pándavas and Dhrista-dyumna the grandson of Príshata watched him coming like a huge wave, like a snake falling from the air. Brandishing his sword and shield, he resembled Death sent out by Time. Resplendent as the sun, he rushed forward like a maddened elephant in rut. 61.25

tasya Pāñcāla|dāy'ādaḥ pratīpam abhidhāvataḥ,
 śita|nistriṃśa|hastasya, śar'āvaraṇa|dhārīṇaḥ,
 bāṇa|vegam atītasya tath" ābhyāśam upeyuṣaḥ
 tvaran senā|patiḥ kruddho bibheda gadayā śiraḥ.

61.30 tasya, rājan, sa|nistriṃśaṃ suprabhaṃ ca śar'āvaram
 hatasya patato hastād vegena nyapatad bhuvi.
 taṃ nihatya gad"āgreṇa lebhe sa paramaṃ mudam
 putraḥ Pāñcāla|rājasya mah"ātmā bhīma|vikramaḥ.

tasmin hate mah"ēṣvāse rāja|putre mahā|rathe
 hā|hā|kāro mahān āsīt tava sainyasya, mārīṣa.

tataḥ Sāmyamaniḥ kruddho dr̥ṣṭvā nihatam ātma|jam
 abhidudrāva vegena Pāñcālyam yuddha|dur|madam.
 tau tatra samare śūrau sametau rathināṃ varau
 dadr̥śuḥ sarva|rājānaḥ Kuravaḥ Pāṇḍavās tathā.

61.35 tataḥ Sāmyamaniḥ kruddhaḥ Pār̥ṣataṃ para|vīra|hā
 ājaghāna tribhir bāṇais, tottrair iva mahā|dvīpam.
 tath" āiva Pār̥ṣataṃ sūraṃ Śalyaḥ samiti|śobhanaḥ
 ājaghān' ōrasi kruddhas. tato yuddham avartata.

DHṚTARĀṢṬRA uvāca:

62.1 DAIVAM EVA PARAM manye pauraṣād api, Sañjaya,
 yat sainyam mama putrasya Pāṇḍu|sainyena bādhyate.
 nityam hi māmakāṃś, tāta, hatān eva hi śaṃsasi;
 a|vyagrāmś ca prahr̥ṣṭāmś ca nityam śaṃsasi Pāṇḍavān.
 hīnān puruṣa|kāreṇa māmakān adya, Sañjaya,
 patitān, pātyamānāmś ca, hatān eva ca śaṃsasi.

As the son of Sányamani came charging forward with a sharp sword and a shield in his hands, keeping beyond the range of arrows yet closing in, the general, the Panchála prince became enraged and swiftly smashed his enemy's head with a mace. Your Majesty, when the slain man collapsed, his gleaming sword and shield slipped out of his hands and fell forcefully to the ground. And having killed him with the tip of his mace, the great-spirited Panchála prince of terrifying power felt utter delight. 61.30

When that prince, the mighty archer, the great warrior had been slaughtered, your troops screamed and gave loud cries, my lord.

Having seen his son killed, Sányamani in a blind rage attacked the Panchála king, so ferocious in battle. All the Kuru and the Pándava kings watched the two best of warriors engaged in combat there. Then Sányamani the destroyer of enemy heroes, filled with anger, struck the grandson of Príshata with three arrows as though he were hitting a huge elephant with goads. Likewise Shalya, that ornament of councils, enraged, wounded the grandson of Príshata in the chest. And so a further battle ensued. 61.35

DHRITA-RASHTRA said:

I CONSIDER FATE to be superior to human effort, Sánjaya, since my son's troops are being tormented by the Pándava army. Dear friend, you always describe my warriors as being massacred, and the Pándavas as undismayed and joyful. Sánjaya, today you have portrayed my soldiers as lacking manliness, as felled, cut down and destroyed. They are fighting as powerfully as they can and striving for victory, 62.1

yudhyamānān yathā|śakti, ghaṭamānān jayaṃ prati
Pāṇḍavā vijayanty eva; jīyante c' āiva māmakāḥ.
62.5 so 'haṃ tivrāṇi duḥkhāni Duryodhana|kṛtāni ca
śrośyāmi satataṃ, tāta, duḥ|sahāni bahūni ca.
tam upāyaṃ na paśyāmi, jīyeran yena Pāṇḍavāḥ,
māmakā vā jayaṃ yuddhe prāpnuyur yena, Sañjaya.

SAÑJAYA uvāca:

kṣayaṃ manuṣya|dehānāṃ, gaja|vāji|ratha|kṣayaṃ
śṛṇu, rājan, sthīro bhūtvā. tav' āiv' āpanayo mahān.
Dhṛṣṭadyumnas tu Śalyena pīḍito navabhiḥ śaraiḥ
pīḍayām āsa saṃkruddho Madr'|ādhipatim āyasaiḥ.
tatr' ādbhutam apaśyāma Pārśatasya parākramam,
nyavārayata yat tūrṇaṃ Śalyaṃ samiti|śobhanam.
62.10 n' āntaraṃ dadṛśe kaś cit tayoh saṃrabdhayo raṇe.
muhūrtam iva tad yuddhaṃ tayoh samam iv' ābhavat.
tataḥ Śalyo, mahā|rāja, Dhṛṣṭadyumnasya saṃyuge
dhanuś ciccheda bhallena pītena niśitena ca.
ath' āinaṃ śara|varṣeṇa cchādayām āsa saṃyuge,
giriṃ jal'|āgame yadvaj jala|dā jala|vr̥ṣṭibhiḥ.
Abhimanyus tataḥ kruddho Dhṛṣṭadyumne ca pīḍite
abhidudrāva vegena Madra|rāja|rathaṃ prati.
tato Madr'|ādhipa|rathaṃ Kārṣṇiḥ prāpy' ātikopanaḥ
Ārtāyanim a|mey'|ātmā vivyādha niśitaiḥ śaraiḥ.

and yet, from what you say, it is the Pándavas that are winning and my troops that are losing. My friend, I must be doomed, since I constantly have to hear of great misfortunes and the many insufferable doings of Duryódhana. I see no means by which the Pándavas would be defeated and my army would gain the victory in this war, Sánjaya. 62.5

SÁNJAYA said:

Be strong, Your Majesty, and hear of the expiry of human bodies and the destruction of elephants, horses and chariots. Your bad policy is greatly to blame.

Dhrishta-dyumna was wounded by Shalya with nine arrows, and in a fury injured the king of the Madras with his iron shafts. It was a wonder for us to see the courage of Príshata's grandson as he quickly repelled Shalya, that ornament of councils. We could see no difference between the two chariot-warriors. For a moment the contest between them seemed equal. Then, great king, Shalya split Dhrishta-dyumna's bow during the combat with a sharp copper spear-headed shaft. He covered the foe in battle with a downpour of arrows, just as storm-clouds pour rain over a mountain in the monsoon season. 62.10

When Dhrishta-dyumna was wounded, Abhimányu in great anger violently charged at the king of the Madras. Krishna's nephew of limitless spirit, beside himself with rage, came up close to the Madra king's chariot and injured Artáyani with his sharp arrows.

62.15 tatas tu tāvakā, rājan, parīpsanto "rjuniṃ raṇe
Madra|rāja|rathaṃ tūrṇaṃ parivāry' āvatasthire.
Duryodhano, Vikarṇas ca, Duḥśāsana|Vivimśatī,
Durmarṣaṇo, Duḥsahas ca, Citraseno, 'tha Durmukhaḥ,
Satyavrataś ca, bhadraṃ te, Purumitraś ca, Bhārata—
ete Madr'ādhīpa|rathaṃ pālayantaḥ sthitā raṇe.

tān Bhīmasenaḥ saṃkruddho,

Dhṛṣṭadyumnaś ca Pārṣataḥ,
Draupadey", Ābhimanyuś ca,

Mādrīputrau ca Pāṇḍavau

Dhārtarāṣṭrān daśa rathān daś' āiva pratyavārayan,
nānā|rūpāṇi śāstrāṇi viśrjanto, viśāṃ pate.

62.20 abhyavartanta saṃhr̥ṣṭāḥ paras|para|vadh'āiṣiṇaḥ;
te vai sameyuḥ saṃgrāme, rājan, dur|mantrite tava.

tasmin dāśarathe yuddhe vartamāne bhay'āvahe
tāvakānāṃ pareṣāṃ ca prekṣakā rathino 'bhavan.
śāstrāṇy an|eka|rūpāṇi viśrjanto mahā|rathāḥ
anyonyam abhinardantaḥ saṃprahāraṃ pracakrire.
te tadā jāta|saṃrambhāḥ, sarve 'nyonyam jighāṃsavaḥ,
anyonyam abhimardantaḥ, spardhamānāḥ paras|param,
anyonya|spardhayā, rājañ, jñātayaḥ saṃgatā mithaḥ,
mah"āstrāṇi vimuñcantaḥ samāpetur a|marṣiṇaḥ.

62.25 Duryodhanas tu saṃkruddho

Dhṛṣṭadyumnaṃ mahā|raṇe
vivyādha niśitair bāṇaiś

caturbhiḥ samare drutam;

Durmarṣaṇas ca viṃśatyā, Citrasenaś ca pañcabhiḥ,
Durmukho navabhir bāṇair, Duḥsahas c' āpi saptabhiḥ,

Then, Your Majesty, your troops surrounded the king of the Madras' chariot, eager to engage the son of Árvjuna in battle. Descendant of Bharata, blessings be to you! Dur-yódhana, Vikárna, Duhshásana, Vivínshati, Durmárshana, Dúhsaha, Chitra-sena, Dúrmukha, Satya-vrata and Puru-mitra stood in combat protecting the chariot of the king of the Madras. 62.15

Enraged Bhima-sena, Dhrishta-dyumna the grandson of Príshata, the five sons of Dráupadi, Abhimányu and the two Pándava sons of Madri hurled their various weapons in an effort to repel Dhrita-rashtra's ten great warriors, lord of the people. Filled with exhilaration, they clashed together in that encounter, trying to kill each other because of your bad policy, Your Majesty. 62.20

Your charioteers and those of the enemy were the spectators of that utterly horrible engagement between the ten great combatants from each side. The mighty warriors threw their diverse weapons, landed blows, and bellowed at one another. Seething with rage and eager to kill each other, they crushed one another and sought to outdo each other. Your Majesty, those kinsmen who had gathered for battle out of mutual rivalry now attacked one another in a frenzy, hurling their mighty weapons.

Duryódhana in his battle-fury quickly wounded Dhrishta-dyumna in that combat with four sharp arrows. Durmárshana struck him with twenty shafts, Chitra-sena with five, Dúrmukha with nine, Dúhsaha with seven, Vivínshati with five, and Duhshásana with three. And the grandson of Príshata, that scorcher of enemies, wounded them in return with twenty-five arrows each, in a great display 62.25

Viviṃśatiḥ pañcabhiś ca, tribhir Duḥśāsanas tathā.
tān pratyavidhyad, rāj' |lendra, Pārṣataḥ śatru|tāpanaḥ
ek' |āikaṃ pañca|viṃśatyā, darśayan pāṇi|lāghavam.
Satyavratam ca samare, Purumitram ca, Bhārata,
Abhimanyur avidhyat tau daśabhir daśabhiḥ śaraiḥ.

Mādrī|putrau tu samare mātulaṃ mātṛ|nandanau
62.30 avidhyetām śara|vrātais. tad adbhutam iv' ābhavat.
tataḥ Śalyo, mahā|rāja, svasrīyau rathinām varau
śarair bahubhir ānarcchat kṛta|pratikṛt' |āiṣṇau.
chādyamānau tatas tau tu Mādrī|putrau na celatuḥ.

atha Duryodhanam dr̥ṣṭvā Bhīmaseno mahā|balaḥ
vidhitsuḥ kalahasy' āntam, gadām jagrāha Pāṇḍavaḥ.
tam udyata|gadaṃ dr̥ṣṭvā, Kailāsam iva śṛṅgiṇam,
Bhīmasenam mahā|bāhum putrās te prādravan bhayāt.

Duryodhanas tu saṃkruddho Māgadham samacodayat
anīkam daśa|sāhasram kuñjarāṇām tarasvinām.

62.35 gaj' |ānīkena sahitas tena rājā Suyodhanah
Māgadham purataḥ kṛtvā Bhīmasenam samabhyayāt.

āpatantam ca tam dr̥ṣṭvā gaj' |ānīkam Vṛkodarah
gadā|pāṇir avārohad rathāt, siṃha iv' ōnnadan.
adri|sāra|mayīm, gurvīm pragṛhya mahatīm gadām
abhyadhāvad gaj' |ānīkam, vyādit' |āsyā iv' Āntakaḥ.
sa gajān gadayā nighnan vyacarat samare balī
Bhīmaseno mahā|bāhuḥ, sa|vajra iva Vāsavaḥ.
tasya nādena mahatā mano|hṛdaya|kampinā
vyatyaceṣṭanta saṃhatya gajā Bhīmasya garjataḥ.

of dexterity, king of kings. In that combat Abhimányu wounded Satya-vrata and Puru-mitra with ten shafts each, descendant of Bharata.

The two sons of Madri, the delight of their mother, wounded their uncle in that battle with their sharp arrows; it was like a miracle. Then, great king, Shalya struck his two nephews with many shafts, those best of charioteers who were trying to counter him. Yet even though they were covered with his arrows, the sons of Madri did not waver. 62.30

The immensely powerful Pándava Bhima-sena saw Duryódhana and intending to put an end to the conflict grabbed a mace. On seeing mighty-armed Bhima-sena brandishing his mace and resembling Mount Kailása, your sons ran away out of fear.

Then wrathful Duryódhana urged on the Mágadha division, which numbered ten thousand fierce elephants. Uniting with that elephant division and placing the ruler of the Mádhavas in the front line, King Suyódhana charged at Bhima-sena. 62.35

When Vrikódara perceived that the elephant division was about to attack him, he jumped out of his chariot with a mace in his hand, roaring like a lion. Gripping the heavy and mighty mace made of stone, he assailed the elephant division like wide-mouthed Death. Powerful mighty-armed Bhima-sena rampaged around the battlefield crushing elephants with his mace, like Vāsava with his thunderbolt. Frightened by the thunderous noise of Bhima's roaring, fit to shake one's mind and heart, the elephants huddled together and remained motionless.

62.40 tatas tu Draupadī|putrāḥ, Saubhadraś ca mahā|rathaḥ,
 Nakulaḥ, Sahadevaś ca, Dhr̥ṣṭadyumnaś ca Pār̥ṣataḥ
 pr̥ṣṭhaṃ Bhīmasya rakṣantaḥ śara|var̥ṣeṇa vāraṇān
 abhyadhāvanta var̥ṣanto, meghā iva girīn yathā.
 kṣurairiḥ, kṣuraprair bhallaś ca, pītair añjalikairiḥ śitairiḥ
 vyaharann uttam'āṅgāni Pāṇḍavā gajayodhinām.
 śīrobhiḥ prapatadbhiś ca, bāhubhiś ca vibhūṣitairiḥ,
 aśma|vr̥ṣṭir iv' ābhāti, pāṇibhiś ca sah'āṅkuśairiḥ.

hr̥'ōttam'āṅgāḥ skandheṣu gajānām gajayodhināḥ
 adr̥śyant', ā|cal'āgreṣu drumā bhagna|śikhā iva.

62.45 Dhr̥ṣṭadyumna|hatān anyān apaśyāma mahā|gajān
 patataḥ pātyamānāṃś ca Pār̥ṣatena mah'ātmanā.

Māgadho 'tha mahī|pālo gajam Airāvaṇ'ōpamam
 preṣayām āsa samare Saubhadrasya rathaṃ prati.
 tam āpatantaṃ samprekṣya Māgadhasya gaj'ōttamam
 jaghān' āik'ēṣuṇā vīraḥ Saubhadraḥ para|vīra|hā.
 tasy' āvarjita|nāgasya Kār̥ṣṇiḥ para|purañ|jayah
 rājño rajata|puṅkhena bhallen' āpāharac chirah.

ⁱ the name of Indra's elephant

Then the sons of Dráupadi, Subhádra's son the great warrior, Nákula, Saha·deva, and Dhrishta-dyumna the grandson of Príshata, who were protecting Bhima's rear, rained showers of arrows upon the elephants, just as clouds pour their rain upon the mountains. With razor-tipped, razor-edged, spear-headed shafts of copper, they ripped off the heads of the elephant-riders. Their heads, bracelet-adorned arms and hook-holding hands fell like a downpour of stones. 62.40

With their heads cut off, elephant-riders still sitting on the backs of their elephants looked like topless trees on mountain peaks. We saw several huge elephants killed by Dhrishta-dyumna, as well as some being killed by the great-spirited grandson of Príshata. 62.45

Thereafter the king of the Mágadhas directed his Airávana-likeⁱ elephant in battle toward the chariot of Subhádra's son. When he noticed the big elephant of the Mágadha king charge forward, the heroic son of Subhádra, the destroyer of enemy heroes, killed it with a single arrow. And Krishna's nephew, the conqueror of hostile cities, cut off the Mágadha ruler's head with a silver-feathered, spear-headed shaft.

vigāhya tad gaj'ānīkaṃ Bhīmaseno 'pi Pāṇḍavaḥ
vyacarat samare mṛdnan gajān, Indro girīn iva.

62.50 eka|prahār'ābhihatān Bhīmasenena kuñjarān
apaśyāma raṇe tasmin, girīn vajra|hatān iva.
bhagna|dantān, bhagna|karān, bhagna|sakthāṃś ca vāraṇān,
bhagna|prṣṭha|trikān anyān, nihatān, parvat'ōpamān,
nadataḥ sīdataś c' ānyān, vimukhān samare gatān,
vidrutān, bhaya|saṃvignāṃś, tathā viśakṛto 'parān
Bhīmasenasya mārgeṣu patitān, parvat'ōpamān
apaśyam nihatān nāgān, niṣṭhīvatas tath' āparān.
vamanto rudhiraṃ c' ānye bhinna|kumbhā mahā|gajāḥ
vihvalanto gatā bhūmiṃ, śailā iva dharā|tale.

62.55 medo|rudhira|digdh'āṅgo, vasā|majjā|samukṣitaḥ
vyacarat samare Bhīmo, daṇḍa|pāṇir iv' Āntakaḥ.
gajānāṃ rudhira|klinnāṃ gadāṃ bibhrad Vṛkodaraḥ
ghoraḥ, pratibhayaś c' āsīt, Pināk" iva Pināka|dhṛk.
saṃmathyamānāḥ kruddhena Bhīmasenena dantinaḥ
sahasā prādravan kṣiṭā, mṛdnantas tava vāhinīm.
taṃ hi vīraṃ mah"lṣv|āsāḥ Saubhadra|pramukhā rathāḥ
paryarakṣanta yudhyantaṃ, vajr'āyudham iv' āmarāḥ.

śoṇit'āktāṃ gadāṃ bibhrad, ukṣito gaja|śoṇitaiḥ,
Kṛtānta iva raudr'ātmā Bhīmaseno vyadrṣyata.

62.60 vyāyacchamānaṃ gadayā dikṣu sarvāsu, Bhārata,
nṛtyamānaṃ apaśyāma, nṛtyantaṃ iva Śaṅkaram.

The Pándava Bhima-sena plunged into the elephant division and rampaged about the battlefield, crushing the elephants like Indra crushes mountains. In that combat we saw Bhima-sena destroy elephants with a single blow, like a thunderbolt striking the mountains. Many mountainous elephants were struck down and lay with their tusks, trunks, bones, backs or temples broken. Some had sunk down groaning, others rushed about the battlefield, turned round and fled in terror, or soiled themselves with feces. Your Majesty, I saw them, like mountains, felled in large numbers as they crossed Bhima-sena's path, and lying foaming at the mouth. Other huge elephants with their foreheads split open were vomiting blood, staggering and collapsing to the ground like rocks. 62.50

Bhima, his body greased with fat and blood and drenched in marrow, was storming round the battlefield like Death with a staff in his hand. Wielding a mace soaked with elephants' blood, Vrikódara looked as horrible and terrifying as Rudra, the wielder of the Pináka staff. The elephants which had been injured by infuriated Bhima-sena suddenly ran wild in a torment of pain, crushing your troops. The great warriors, those mighty archers led by the son of Subhádra gave cover to that heroic combatant, as the gods protect the wielder of the thunderbolt. 62.55

Brandishing his gore-smeared mace drenched with the blood of elephants, fierce-spirited Bhima-sena looked like the Destroyer himself. Descendant of Bharata, we watched Bhima swinging his mace in all directions, like Shánkara dancing. 62.60

Yama|daṇḍ'|ôpamām, gurvīm, Indr'|âsani|sama|svanām
apaśyāma, mahā|rāja, raudrām, viśasanīm gadām
vimiśrām keśa|majjābhiḥ, pradigdhām rudhireṇa ca,
Pinākam iva Rudrasya kruddhasy' ābhighnataḥ paśūn.
yathā paśūnām saṃghātaṃ yaṣṭyā pālāḥ prakālayet,
tathā Bhīmo gaj'|ānīkaṃ gadayā samakālayat.
gadayā vadhyamānās te, mārṅaṇaiś ca samantataḥ,
svāny anīkāni mṛdnantaḥ prādravan kuñjarās tava.
62.65 mahā|vāta iv' ābhrāṇi, vidhamitvā sa vāraṇān
atiṣṭhat tumule Bhīmaḥ, śmaśāna iva śūla|bhṛt.

SAÑJAYA uvāca:

63.1 TASMIN HATE gaj'|ānīke putro Duryodhanas tava
«Bhīmasenaṃ ghnat'! êty» evaṃ sarva|sainyāny acodayat.
tataḥ sarvāny anīkāni tava putrasya śāsanaṭ
abhyadravan Bhīmasenaṃ nadantaṃ bhairavān ravān.
taṃ bal'|āugham a|paryantaṃ, devair api su|duḥ|saham,
āpatantaṃ, su|duḥ|pāraṃ, samudram iva parvaṇi,
ratha|nāg'|âśva|kalilaṃ, śaṅkha|dundubhi|nāditam,
an|anta|ratha|pādātaṃ, rajasā sarvato vṛtam,
63.5 taṃ Bhīmasenaḥ samare, mah'"|ôda|dhim iv' â|param,
senā|sāgaram a|kṣobhyaṃ vel'" êva samavārayat.
tad āścaryam apaśyāma Pāṇḍavasya mah'"|ātmanaḥ
Bhīmasenasya samare, rājan, karm' ātimānuṣam.
udīrṇān pārthivān sarvān s'|âśvān, sa|ratha|kuñjarān

Great king, we saw that the heavy and terrible slaughtering mace, which resembled Yama's staff and which made the same sound as Indra's thunderbolt, had been soiled with hair and marrow and smeared with blood, just like the Pináka staff wielded by Rudra when he destroys creatures in his rage. As a herdsman strikes cattle with a stick, so did Bhima strike the elephant division with his mace. Facing slaughter at every turn from the mace and the arrows, your elephants ran wild, crushing troops of their own division. After driving off the elephants like a mighty wind dispersing clouds, Bhima paused amid the commotion, like trident-bearing Shiva abiding in a cremation ground. 62.65

SÁNJAYA said:

WHEN THAT ELEPHANT division had been destroyed, your son Duryódhana issued a command to all his troops: "Kill Bhima-sena!" And at your son's command the entire host charged at Bhima-sena, who was uttering terrifying roars. 63.1

That boundless tide of soldiers, difficult even for the gods to conquer, advanced like a surge in the uncrossable sea when the moon changes. The army, teeming with chariots, elephants, horses, countless chariot-riding warriors and foot soldiers, and sounding their conches and drums, was entirely enveloped in dust.

Bhima-sena, like a shore, restrained that unshakable sea of soldiers that appeared on the battlefield like another ocean. It was a wonder for us to watch the great-spirited Pándava Bhima-sena's superhuman feats in that combat, Your Majesty. Without wavering, Bhima-sena used his mace to repel all those agitated kings with their horses, chariots 63.5

a|saṃbhramaṃ Bhīmaseno gadayā samavārayat.
 sa saṃvārya bal' |āughāṃs tān gadayā rathināṃ varaḥ
 atiṣṭhat tumule Bhīmo, girir Merur iv' ā|calāḥ.

tasmin su|tumule ghore kāle parama|dāruṇe
 bhrātaraś c' āiva, putrās ca, Dhr̥ṣṭadyumnaś ca Pār̥ṣataḥ,
 63.10 Draupadey" Ābhimanyuś ca, Śikhāṇḍī c' ā|parājitaḥ
 na prājahan Bhīmasenaṃ bhaye jāte mahā|balaṃ.

tataḥ śaiky' |āyasīm gurvīm pragr̥hya mahatīm gadām
 adhāvat tāvakān yodhān, daṇḍa|pāṇir iv' Āntakaḥ.
 pothayan ratha|vṛndāni, vāji|vṛndāni c' ābhībhuḥ,
 karṣayan ratha|vṛndāni bāhu|vegena Pāṇḍavaḥ,
 vinighnan vyacarat saṃkhye yug' |ānte Kālavad vibhuḥ.
 ūru|vegena saṃkarṣan ratha|jālāni Pāṇḍavaḥ,
 pramardayan gajān sarvān naḍvalān' īva kuñjaraḥ,
 mṛḍnan rathebhyo rathino, gajebhyo gajalyodhinaḥ,
 63.15 sādinaś c' āśva|pr̥ṣṭhebhyo, bhūmau c' āpi padātinaḥ,
 gadayā vyadhamat sarvān, vāto vṛkṣān iv' āujasā
 Bhīmaseno mahā|bāhus tava putrasya vai bale.

so 'pi majjā|vasā|māṃsaiḥ pradigdhā, rudhireṇa ca,
 adṛśyata mahā|raudrā gadā nāg' |āśva|pātanī.
 tatra tatra hatais' c' āpi manuṣya|gaja|vājibhiḥ
 raṇ' |āṅgaṇaṃ tad abhavan Mṛtyor āvāsa|saṃnibham.
 Pinākam iva Rudrasya kruddhasy' ābhighnataḥ paśūn,
 Yama|daṇḍ' |ōpamām ugrām, Indr' |āśani|sama|svanām

and elephants. And having warded off hordes of enemy soldiers, Bhima, the best of mighty warriors, stood amid the commotion as motionless as Mount Meru.

At that tumultuous, ghastly, most terrifying moment, neither his brothers and sons, nor Dhrishta-dyumna the grandson of Prishata, nor the sons of Draupadi, nor Abhimanyu and invincible Shikhandin abandoned powerful Bhima-sena, frightened though they were. 63.10

Then Bhima grabbed a huge heavy mace made of steel and assaulted your combatants, like Death with his staff in his hand. Smashing hosts of charioteers and horses, and dragging vehicles along with the sheer force of his hands, the mighty warrior Pandava rampaged round the battlefield, sowing death, like Time at the end of an era. Pulling strings of chariots with the force of his thighs, the Pandava was soon demolishing your troops like an elephant trampling a thicket of reeds. Yanking charioteers from their vehicles, elephant-riders off their elephants, and horsemen off the backs of their horses, he knocked them all to the ground, and foot soldiers too. Mighty-armed Bhima-sena dispersed all the warriors of your son's army with his mace, just as the wind uproots and scatters trees with its strong gusts. 63.15

His mace that had felled so many elephants and horses was smeared with marrow, fat, flesh and blood, a truly grisly sight. The battlefield, strewn about with slain men, elephants and horses, resembled the abode of Death. People stared at that heavy and terrible slaughtering mace which resembled Yama's staff and which made the same sound as

dadṛśur Bhīmasenasya raudrīm viśasanīm gadām.

63.20 āvidhyato gadām tasya Kaunteyasya mah”lātmanah
 babhau rūpaṃ mahā|ghoraṃ Kālasy’ ēva yuga|kṣaye.
 taṃ tathā mahatīm senām drāvayantaṃ punaḥ punaḥ
 dṛṣṭvā mṛtyum iv’ āyāntaṃ sarve vi|manaso ’bhavan.
 yato yataḥ prekṣate sma gadām udyamya Pāṇḍavaḥ,
 tena tena sma dīryante sarva|sainyāni, Bhārata.

pradārayantaṃ sainyāni balen’ â|mita|vikramam,
 grasamānam anikāni, vyādit’|āsyam iv’ Ântakam,
 taṃ tathā bhīma|karmāṇaṃ pragr̥hīta|mahā|gadam
 dṛṣṭvā Vṛkodaram Bhīṣmaḥ sahas” âiva samabhyayāt
 63.25 mahatā megha|ghoṣeṇa rathen’ āditya|varcasā,
 chādayaṇ śara|varṣeṇa, Parjanya iva vṛṣṭimān.

taṃ āyāntaṃ tathā dṛṣṭvā vyāt’|ānanam iv’ Ântakam
 Bhīṣmaṃ Bhīmo mahā|bāhuḥ pratyudīyād a|marṣitaḥ.

tasmin kṣaṇe Sātyakiḥ satya|sandhaḥ
 Śini|pravīro ’bhyapatat pitāmaham,
 nighnann a|mitrān dhanuṣā dṛḍhena,

saṃkampayaṃs tava putrasya sainyam.
 taṃ yāntam aśvai rajata|prakāśaiḥ,
 śarān vapantaṃ niśitān, su|pūṅkhān
 n’ âśaknuvan dhārayitum tadānīm

sarve gaṇā, Bhārata, ye tvadīyāḥ.
 avidhyad enaṃ daśabhiḥ pṛṣatkair
 Alambuṣo rākṣaso ’sau tadānīm.
 taṃ vai caturbhiḥ pratividhya vīro
 naptā Śiner abhyapatad rathena.

Indra's thunderbolt. It was like the Pináka staff wielded by Rudra when he destroys creatures in his rage.

The great-spirited son of Kunti, brandishing his mace, 63.20
seemed like terrifying Time at the dissolution of an eon. When they saw him rout the huge army time and again and advancing like Death himself, all the combatants fell into despair. Wherever the Pándava directed his gaze and his mace, all soldiers scattered from that place, descendant of Bharata.

Bhishma watched Vrikódara of terrifying feats and boundless courage as he wielded his huge mace, violently drove back the enemy ranks and devoured divisions like wide-mouthed Death, and he rushed at him with enormous force. He rode his thundering chariot, radiant as the sun, 63.25
and drew a shower of arrows all around, like Parjánya pouring rain.

Seeing Bhishma advance like Death with his gaping mouth, mighty-armed Bhima rose against the foe in a frenzy.

At that moment Sátyaki, the hero of the Shinis who was true to his vow, assailed our grandfather, striking at the enemy with his powerful bow and sending shivers through your son's troops. As he charged forward, driving his horses of silvery radiance and sowing his sharp well-feathered arrows, your entire massed hosts, descendant of Bharata, were unable to restrain him. Then Alámbusha wounded him with ten shafts, and the grandson of Shini, piercing him in return with four arrows, pressed forward in his chariot.

63.30 anvāgataṃ Vṛṣṇi|varam niśamya
 taṃ śatru|madhye parivartamānam,
 prāvartayantaṃ Kuru|puṅgavāṃś ca,
 punaḥ punaś ca praṇadantaṃ ājau,
 yodhās tvadīyāḥ śara|varṣair avarṣan,
 meghā yathā bhū|dharam ambu|vegaiḥ.
 tath” āpi taṃ dhārayituṃ na śekur,
 madhyan|dine sūryam iv’ ātapantaṃ.
 na tatra kaś cin na viṣaṇṇa āsīd
 ṛte, rājan, Somadattasya putrāt.
 sa hy ādadāno dhanur ugra|vegam
 Bhūriśravā, Bhārata, Saumadattiḥ,
 dr̥ṣṭvā rathān svān vyapanīyamānān
 pratyudyayau Sātyakiṃ yoddhum icchan.

SAÑJAYA uvāca:

64.1 TATO BHŪRIŚRAVĀ, rājan, Sātyakiṃ navabhiḥ śaraiḥ
 prāvidhyad bhṛṣa|saṃkruddhas, tottrair iva mahā|dvipam.
 Kauravaṃ Sātyakiś c’ āiva śaraiḥ saṃnata|parvabhiḥ
 avārayad a|mey’|ātmā sarva|lokasya paśyataḥ.
 tato Duryodhano rājā s’|ôdaryaiḥ parivāritāḥ
 Saumadattiṃ raṇe yattaḥ samantāt paryavārayat.
 taṃ c’ āiva Pāṇḍavāḥ sarve Sātyakiṃ rabhasaṃ raṇe
 parivārya sthitāḥ saṃkhye samantāt su|mah”|âujasaḥ.

At the sight of that champion of the Vrishnis rampaging 63.30
in the midst of the enemies, putting the bull-like Kuru warriors to flight and repeatedly roaring on the battlefield, your combatants rained showers of arrows, like storm-clouds pouring torrents of rain on a mountain. Yet they could not repel him who was like the scorching sun at noon.

In your ranks, Your Majesty, there was no one undismayed, except the son of Soma-datta. Great-spirited Bhuri-shravas the son of Soma-datta raised his bow and, seeing the warriors of his side driven back, charged at Sátyaki, thirsty for battle, descendant of Bharata.

SÁNJAYA said:

THEN BHURI-SHRAVAS, Your Majesty, filled with violent 64.1
anger, struck Sátyaki with nine arrows as though he were striking a huge elephant with goads. But Sátyaki, infinite in spirit, held off the Káurava with straight shafts, in full view of all.

King Duryódhana and his retinue of brothers, intent on battle, then encircled the son of Soma-datta all around. And when they had completely surrounded Sátyaki so violent in combat, all the Pándavas, filled with great energy, stood ready for the encounter.

64.5 Bhīmasenas tu saṃkruddho gadām udyamya, Bhārata,
Duryodhana|mukhān sarvān putrāṃs te paryavārayat.
rathair an|eka|sāhasraiḥ krodh'ā|maṣṣa|samanvitaḥ
Nandakas tava putras tu Bhīmasenaṃ mahā|balaṃ
vivyādha niśitaiḥ ṣaḍbhiḥ kaṅka|patraiḥ śilā|śitaiḥ.
Duryodhanas tu samare Bhīmasenaṃ mahā|ratham
ājaghān' ōrasi kruddho mārgaṇair navabhiḥ śitaiḥ.
tato Bhīmo mahā|bāhuḥ sva|ratham su|mahā|balaḥ
āruroha ratha|śreṣṭhaṃ, Viśokaṃ c' ēdam abravīt:

«ete mahā|rathāḥ śūrā Dhārtarāṣṭrāḥ samāgatāḥ

64.10 mām eva bhr̥ṣa|saṃkruddhā hantum abhyudyatā yudhi.
mano|ratha|drumo 'smākaṃ cintito bahu|vārṣikaḥ
sa|phalaḥ, sūta, c' ādy' ēha, yo 'haṃ paśyāmi s'ōdarān.
yatr', Āśoka, samutkṣiptā reṇavo ratha|nemibhiḥ
prayasyanty antarikṣaṃ hi śara|vṇdair dig|antare,
tatra tiṣṭhati saṃnaddhaḥ svayaṃ rājā Suyodhanaḥ,
bhrātaraś c' āśya saṃnaddhāḥ kula|putrā, mad'ōtkaṭāḥ.
etān adya haniṣyāmi paśyatas te, na saṃśayaḥ.
tasmān mam' āśvān saṃgrāme yattaḥ saṃyaccha, sārathe.»

evam uktvā tataḥ Pārthaḥ tava putraṃ, viśaṃ pate,
64.15 vivyādha daśabhis tikṣṇaiḥ śaraiḥ kanaka|bhūṣaṇaiḥ;
Nandakaṃ ca tribhir bāṇair abhyavidhyat stan'āntare.
taṃ tu Duryodhanaḥ ṣaṣṭyā viddhvā Bhīmaṃ mahā|balaṃ,
tribhir anyaiḥ su|niśitair Viśokaṃ pratyavidhyata.
Bhīmasya ca raṇe, rājan, dhanuś ciccheda bhāsuram
muṣṭi|deśe bhr̥ṣaṃ tikṣṇais tribhir bhallair, hasann iva.

ⁱ Ashóka and Vishóka interchange in the text. Both mean “free from sorrow.”

Furious Bhima-sena brandished his mace and repelled 64.5
all your troops led by Duryódhana, descendant of Bharata.
Your son Nándaka was overcome with rage and fury, and
together with many thousands of warriors, wounded powerful
Bhima-sena with six heron-feathered stone-whetted
shafts. In that combat Duryódhana angrily struck the great
warrior Bhima-sena in the chest with nine sharp arrows. The
mighty-armed and immensely strong Bhima then climbed
onto his superb chariot and spoke to his charioteer Vishóka:

“These valiant and mighty combatants of Dhrita-rashtra’s 64.10
who have gathered here are furiously angry with me and
eager to kill me in battle. The tree of my long-cherished
desires is likely to yield its fruit today, charioteer, for I see
all the Káurava brothers together. Ashóka,ⁱ in that area over
there where the dust has been stirred up by chariot wheels,
and where it envelops the sky with sheets of arrows, that’s
where the armed King Suyódhana is waiting, along with
noble brothers, clad in armor and frenzied beyond measure.
I will kill them today before your very eyes; do not doubt
it. So drive my horses watchfully, charioteer.”

So saying, the son of Pritha wounded your son with ten 64.15
sharp gold-adorned shafts, lord of the people, and injured
Nándaka with three arrows in the center of his chest. Duryódhana then pierced mighty Bhima in return with sixty
shafts, and struck Vishóka with three other sharp arrows.
Your Majesty, in that encounter he also split the handle of
Bhima’s radiant bow with three sharp spear-headed shafts,
and seemed to laugh as he did so.

samare prekṣya yantāraṃ Viśokaṃ tu Vṛkodaraḥ
 pīḍitaṃ viśikhais tīkṣṇais tava putreṇa dhanvinā,
 a|mr̥ṣyamāṇaḥ, saṃrabdho dhanur divyaṃ parāmr̥śat.
 putrasya te, mahā|rāja, vadh'|ārthaṃ, Bharata'|r̥ṣabha,
 64.20 samādhatta su|saṃkruddhaḥ kṣurapraṃ loma|vāhinam.
 tena ciccheda nṛ|pater Bhīmaḥ kārmukam uttamam.

so 'pavidhya dhanuś chinnaṃ
 putras te krodha|mūrchitaḥ
 anyat kārmukam ādatta

sa|tvaram vegavattaram.
 saṃdadhe viśikhaṃ ghoraṃ Kāla|Mṛtyu|sama|prabham;
 ten' ājaghāna saṃkruddho Bhīmasenaṃ stan'|āntare.
 sa gāḍha|viddho vyathitaḥ syandaṇ'|ōpastha āviśat.
 sa niṣaṇṇo rath'|ōpasthe mūrchām abhijagāma ha.

taṃ dr̥ṣṭvā vyathitaṃ Bhīmam Abhimanyu|puro|gamāḥ
 n' āmr̥ṣyanta mah'"|ēṣv|āsāḥ Pāṇḍavānām mahā|rathāḥ.
 64.25 tatas tu tumulām vṛṣṭiṃ śastrāṇām tigma|tejasām
 pātayām āsur a|vyagrāḥ putrasya tava mūrdhani.

pratilabhya tataḥ saṃjñām Bhīmaseno mahā|balaḥ
 Duryodhanaṃ tribhir viddhvā punar vivyādha pañcabhiḥ.
 Śalyaṃ ca pañca|viṃśatyā śarair vivyādha Pāṇḍavaḥ
 rukma|puṅkhair. mah'"|ēṣv|āsāḥ sa viddho vyapayād raṇāt.

pratyudyayus tato Bhīmam tava putrās catur|daśa:
 Senāpatiḥ, Suśeṇas ca, Jalasandhaḥ, Sulocanaḥ,
 Ugro, Bhīmaratho, Bhīmo, Bhīmabāhur, Alolupaḥ,
 Durmukho, Duṣpradharśas ca, Vivitsur, Vikataḥ, Samaḥ.
 64.30 viśṛjanto bahūn bāṇān krodha|saṃrakta|locanāḥ
 Bhīmasenam abhidrutya vivyadhuḥ sahitaḥ bhṛśam.

When he saw that his driver Vishóka had been wounded with sharp arrows by your bow-wielding son, Vrikódara, unable to bear it, furiously seized a divine bow in order to kill your son, great king, bull of the Bharatas. Enraged, Bhima took aim with a feathered razor-edged arrow and sliced through the kings' fine bow. 64.20

Your son, senseless with fury, cast aside his split bow and quickly raised another, swifter bow. He took aim with a fearful arrow that in its gleam resembled Time and Death, and angrily struck Bhima-sena in the center of his chest. Severely wounded and quaking with pain, Bhima collapsed onto the platform of his chariot. Slumped on the platform, he lost his senses.

The great warriors of the Pándava side and the mighty archers led by Abhimányu could not bear to watch Bhima's agony. And steadily they rained a tumultuous shower of scorching weapons on your son's head. 64.25

Upon regaining consciousness, mighty Bhima-sena wounded Duryódhana with three arrows and then with five more. Thereafter the son of Pandu pierced Shalya with twenty-five gold-feathered shafts. And that great archer, injured, fled from the battlefield.

Then these fourteen of your sons rose up against Bhima: Sena-pati, Sushéna, Jala-sandha, Sulóchana, Ugra, Bhima-ratha, Bhima, Vira-bahu, Alólupa, Dúrmukha, Dushpradhársha, Vivítsu, Víkata and Sama. Their eyes bloodshot with fury, they launched a violent attack on Bhima-sena, firing lots of arrows and wounding him severely. 64.30

putrāṃs tu tava saṃprekṣya Bhīmaseno mahā|balaḥ
 śṛkkiṇī vilihan vīraḥ, paśu|madhye yathā vṛkaḥ,
 abhipatya mahā|bāhur, Garutmān iva vegitaḥ,
 Senāpateḥ kṣurapreṇa śiraś ciccheda Pāṇḍavaḥ.
 saṃprahasya ca hr̥ṣṭ' |ātmā tribhir bāṇair mahā|bhujāḥ
 Jalasandhaṃ vinirbhidyā so 'nayaḍ Yama|sādanam.
 Suṣeṇaṃ ca tato hatvā preṣayāṃ āsa Mṛtyave.

64.35 Ugrasya sa|śiras|trāṇaṃ śiraś candr' |ôpamaṃ bhuvi
 pātayāṃ āsa bhallena kuṇḍalābhyāṃ vibhūṣitam.
 Vīrabāhuṃ ca saptatyā s' |âśva|ketuṃ, sa|sārathim
 nināya samare Bhīmaḥ para|lokāya Pāṇḍavaḥ.
 Bhīma|Bhīmarathau c' ôbhau Bhīmaseno hasann iva
 bhrātaraḥ rabhasau, rājann, anayaḍ Yama|sādanam.
 tataḥ Sulocanaṃ Bhīmaḥ kṣurapreṇa mahā|mṛdhe
 miṣatāṃ sarva|sainyānāṃ anayaḍ Yama|sādanam.
 putrās tu tava taṃ dṛṣṭvā Bhīmasena|parākramam
 śeṣā ye 'nye 'bhavaṃs tatra, te Bhīmasya bhay' |ārditāḥ
 vipradrutā diśo, rājan, vadhyamānā mah' |ātmanā.

64.40 tato 'bravīc Chāntanavaḥ sarvān eva mahā|rathān:
 «eṣa Bhīmo raṇe kruddho Dhārtarāṣṭrān mahā|rathān
 yathā|prāgryān yathā|jyeṣṭhān yathā|śūrāmś ca saṃgatān
 nipātayaty ugra|dhanvā. taṃ pragṛhṇīta, mā ciram.»

evam uktās tataḥ sarve Dhārtarāṣṭrasya sainikāḥ
 abhyadravanta saṃkruddhā Bhīmasenaṃ mahā|balaḥ.

Glaring at your sons, the mighty hero Bhima·sena licked the corners of his mouth like a wolf among deer. Then the mighty-armed son of Pandu swooped down with the force of Gáruda and chopped off Sena·pati's head with a razor-edged shaft. Elated and smiling, the mighty-armed hero pierced Jala·sandha with three arrows and sent him to Yama's abode. Then he killed Sushéna and dispatched him to the region of Death. With a spear-headed shaft he ripped off Ugra's moon-like head adorned with earrings and a helmet, and sent it crashing to the ground. Next, the heroic son of Pandu sent Vira·bahu with his horses, banner and charioteer to the other world. With what seemed like a smile, Bhima·sena also delivered to Yama's abode two powerful brothers, Bhima and Bhima·ratha, Your Majesty. Then in that fierce encounter Bhima with a razor-edged shaft sent Sulóchana to Yama's region, in full view of all the troops. And at the sight of Bhima·sena's valor, the rest of your sons there present were overwhelmed with fear of Bhima and fled in every direction, still being slaughtered by the great-spirited hero, Your Majesty. 64.35

Then Bhishma the son of Shántanu spoke to all the great warriors: "This Bhima, filled with battle-fury, is exterminating Dhrita-rashtra's warriors one by one with his horrible bow, starting with the foremost, the best, the most heroic and the mightiest. Catch him immediately!" 64.40

Thus exhorted, Dhrita-rashtra's entire force made an angry rush at mighty Bhima·sena.

Bhagadattaḥ prabhinnena kuñjareṇa, viśāṃ pate,
 apatat sahasā tatra, yatra Bhīmo vyavasthitaḥ.
 āpatann eva ca raṇe Bhīmasenaṃ śīli|mukhaiḥ
 adrśyaṃ samare cakre, jīmūta iva bhāskaram.

64.45 Abhimanyu|mukhās tat tu n' āmrśyanta mahā|rathāḥ
 Bhīmasy' ācchādanaṃ saṃkhye sva|bāhu|balam āśritāḥ.
 ta enaṃ śara|varṣeṇa samantāt paryavārayan;
 gajaṃ ca śara|vr̥ṣṭyā taṃ bibhidus te samantataḥ.

sa śastra|vr̥ṣṭy" ābhihataḥ samastais tair mahā|rathaiḥ
 Prāgjyotiṣa|gajo, rājan, nānā|līngaiḥ su|tejanaiḥ
 saṃjāta|rudhir'|ōtpīḍaḥ prekṣaṇīyo 'bhavad raṇe,
 gabhastibhir iv' ārkasya saṃsyūto jala|do mahān.
 sa codito mada|srāvī Bhagadattena vāraṇaḥ
 abhyadhāvata tān sarvān, Kāl'|ōtsr̥ṣṭa iv' Āntakaḥ,

64.50 dvi|guṇaṃ javam āsthāya, kampayaṃś caraṇair mahīm.
 tasya tat su|mahad rūpaṃ dr̥ṣṭvā sarve mahā|rathāḥ
 a|sahyaṃ manyamānās te n' ātipramanaso 'bhavan.

tatas tu nṛ|patiḥ kruddho Bhīmasenaṃ stan'āntare
 ājaghāna, mahā|rāja, śareṇ' ānata|parvaṇā.
 so 'tividdho mah'"lēṣv|āsas tena rājñā mahā|rathaḥ
 mūrchay" ābhiparīt'|ātmā dhvaja|yaṣṭim samāśrayat.
 tāṃs tu bhītān samālakṣya, Bhīmasenaṃ ca mūrchitam,
 nanāda balavan nādaṃ Bhagadattaḥ pratāpavān.

Bhaga-datta, riding an elephant in rut, charged precipitously forward to the place which Bhima occupied, lord of the people. Advancing across the battlefield, he made Bhima-sena invisible on the battlefield with his stone-tipped shafts, as a cloud conceals the sun.

The great warriors led by Abhimányu, who relied in combat on the strength of their own arms, could not endure that disappearance of Bhima. They held the attacker back on every side with torrents of shafts and pierced his elephant from all directions with a rain of arrows. 64.45

Wounded by all those great warriors in a downpour of very sharp weapons of various kinds, the elephant of the Prag-jyótisha king, Your Majesty, with blood gushing from its wounds, was beautiful to behold on the battlefield, like a large cloud tinged with sunrays. Goaded by Bhaga-datta, his elephant, secreting rut fluid, doubled its speed and made the earth quake under its feet. It raced at all those combatants, like Death sent out by Time. When they perceived its great bulk, all the great warriors felt deep despair, for they considered it impossible to withstand. 64.50

Then the king, filled with fury, wounded Bhima-sena in the center of his chest with a straight arrow, great king. That great warrior and mighty archer of infinite spirit, fainting away from the wounds inflicted by the king, clung to his flagstaff for support. When he noticed that the combatants were badly frightened and that Bhima-sena was unconscious, glorious Bhaga-datta let out a huge roar.

tato Ghaṭotkaco, rājan, prekṣya Bhīmam tathā|gatam
64.55 saṃkruddho rākṣaso ghoras tatr' āiv' āntar|adhīyata.
sa kṛtvā dāruṇām māyām, bhīrūṇām bhaya|vardhinīm,
adrśyata nimeṣ'|ārdhād ghora|rūpaṃ samāsthitaḥ,
Airāvaṇam samāruhya sa vai māyā|kṛtaṃ svayam.
tasya c' ānye 'pi diṇ|nāgā babhūvur anuyāyinaḥ:
Añjano, Vāmanaś c' āiva, Mahāpadmaś ca su|prabhaḥ.
traya ete mahā|nāgā rākṣasaiḥ samadhiṣṭhitāḥ.
mahā|kāyās tridhā, rājan, prasravanto madam bahu,
tejo|vīrya|bal'|ōpetā, mahā|bala|parākramāḥ.

Ghaṭotkacas tu svam nāgam codayām āsa taṃ tadā,
64.60 sa|gajam Bhagadattam tu hantu|kāmaḥ paran|tapaḥ.
te c' ānye coditā nāgā rākṣasais tair mahā|balaiḥ
paripetuḥ su|saṃrabdhāś catur|daṃṣṭrāś catur|diśam,
Bhagadattasya taṃ nāgam viṣānair abhyapīdayan.
sa pīḍyamānas tair nāgair vedan'|ārtaḥ, śar'|āhataḥ
anadat su|mahā|nādam Indr'|āśani|sama|svanam.
tasya taṃ nadato nādam su|ghoraṃ bhīma|niḥsvanam
śrutvā Bhīsmo 'bravīd Droṇam, rājānam ca Suyodhanam:

«eṣa yudhyati saṃgrāme Haiḍimbena dur|ātmanā
Bhagadatto mah'|ēṣv|āsaḥ, kṛcchre ca parivartate.
64.65 rākṣasaś ca mahā|kāyaḥ, sa ca rāj' ātikopanaḥ—
etau sametau samare Kāla|Mṛtyu|samāv ubhau.
śrūyate c' āiva hr̥ṣṭānām Pāṇḍavānām mahā|svanaḥ;
hastinaś c' āiva su|mahān bhītasya rudita|dhvaniḥ.
tatra gacchāma, bhadram vo, rājānam parirakṣitum;

Your Majesty, then the horrifying *rākshasa* demon Ghatótkacha, furious at seeing Bhima in such a state, disappeared from view. Applying his fearful power of illusion which is so terrifying for the timid, he reappeared the next instant in a terrible form, riding on Airāvana created through his own magic. Three other great elephants of the quarters—Ānjana, Vāmana and resplendent Maha-padma—ridden by *rākshasas*, followed behind him. Your Majesty, those gigantic elephants, secreting copious quantities of rut fluid in three lines, were endowed with vigor, valor, might, immense power and prowess. 64.55

Enemy-scorching Ghatótkacha then urged on his elephant, eager to kill both Bhaga-datta and Bhaga-datta's elephant. Goaded by those mighty *rākshasas*, the other four-tusked elephants, overcome with violent rage, charged forward from four directions and assailed Bhaga-datta's elephant with their tusks. Plagued by those elephants and wounded by the arrows, it suffered agonies, making a rumbling noise like Indra's thunderbolt. When he heard the ghastly terrifying rumble, Bhishma said to Drona and King Suyódhana: 64.60

"The mighty archer Bhaga-datta is in danger from his encounter with that evil-natured son of Hidímba. That *rākshasa* has a huge body, and the king is utterly infuriated. Clashing in this contest, they are equal to Time and Death. I can hear the noisy whoops of the rejoicing Pándavas and the deafening cry of the frightened elephant. Blessings be to you! Let us go and defend the king. If he is not protected in this combat, he will soon lose his life. Hurry, mighty warriors! What is the use of waiting? Let us proceed! The great 64.65

a|rakṣyamāṇaḥ samare kṣipraṃ prāṇān vimokṣyate.
te tvaradhvaṃ, mahā|vīryāḥ! kiṃ cireṇa? prayāmahe!
mahān hi vartate raudraḥ saṃgrāmo loma|harṣaṇaḥ.
bhaktaś ca, kula|putraś ca, sūraś ca pṛtanā|patiḥ;
yuktaṃ tasya paritrāṇaṃ kartum asmābhir, a|cyuta.»

64.70 Bhīṣmasya tad vacaḥ śrutvā sarva eva mahā|rathāḥ
Droṇa|Bhīṣmau puras|kṛtya Bhagadatta|parīpsayā
uttamaṃ javam āsthāya prayayur yatra so 'bhavat.
tān prayātān samālokya Yudhiṣṭhira|puro|gamāḥ
Pāñcālāḥ Pāṇḍavaiḥ sārddhaṃ pṛṣṭhato 'nuyayuḥ parān.
tāny anīkāny ath' ālokya rākṣas'|ēndraḥ pratāpavān
nanāda su|mahā|nādaṃ, visphoṭam aśaner iva.
tasya taṃ ninadam śrutvā, drṣṭvā nāgāmś ca yudhyataḥ,
Bhīṣmaḥ Śāntanavo bhūyo Bhāradvājam abhāṣata:

«na rocate me saṃgrāmo Haiḍimbena dur|ātmanā.

64.75 bala|vīrya|samāviṣṭaḥ, sa|sahāyaś ca sāmpratam.
n' āiṣa śakyo yudhā jetum api vajra|bhṛtā svayam.
labdha|lakṣyaḥ, prahārī ca; vyaṃ ca śrānta|vāhanāḥ,
Pāñcālāḥ Pāṇḍaveyaiś ca divasaṃ kṣata|vikṣatāḥ.
tan na me rocate yuddhaṃ Pāṇḍavair jita|kāśibhiḥ.
ghuṣyatām avahāro 'dya. śvo yotsyāmaḥ paraiḥ saha.»

pitāmaha|vacaḥ śrutvā tathā cakruḥ sma Kauravāḥ
upāyen' āpayānaṃ te Ghaṭotkaca|bhay'|ārditāḥ.
Kauraveṣu nivṛtteṣu

Pāṇḍavā jita|kāśinaḥ
simha|nādam bhṛsaṃ cakruḥ,
śaṅkhān dadhmuś ca, Bhārata.

battle is still continuing, horrifying and hair-raising! This valiant and noble commander of divisions is devoted to us. It is our duty to rescue him, ever-glorious king!”

On hearing those words of Bhishma, all the great warriors, headed by Drona and Bhishma, wanted to rescue Bhaga-datta, and they set out at top speed to the place where he was holding out. Watching them set out, the Panchálas and the Pándavas, led by Yudhi-shthira, followed close behind their enemies. 64.70

And at the sight of those divisions, Ghatótkacha, the powerful king of the *rákshasas*, let out a loud roar like a peal of thunder. When he heard the roar and saw the fighting elephants, Bhishma the son of Shántanu again spoke to the son of Bharad-vaja:

“I do not relish the prospect of fighting with that evil-natured son of Hidím̐ba. He is powerful and vigorous and has the help of his allies, and could not be defeated at present even by thunderbolt-wielding Indra himself. He is a combatant who always hits his mark, whereas our animals are tired and we ourselves are mangled after fighting all the day against the Panchálas and the Pándavas. That is why I do not wish to continue the encounter with the conquering Pándavas. Let us announce the withdrawal of our troops for today. Tomorrow we will resume the combat with the enemies.” 64.75

As soon as the Káuravas heard our grandfather’s words, they retreated with a plausible excuse, stricken with fear of Ghatótkacha. After the withdrawal of the Káuravas, the conquering Pándavas shouted loud lion-roars and blew their conches, descendant of Bharata.

64.80 evaṃ tad abhavad yuddhaṃ divasaṃ, Bharata'rṣabha,
Pāṇḍavānāṃ Kurūṇāṃ ca, puras|kṛtya Ghaṭotkacam.

Kauravās tu tato, rājan, prayayuh śibiraṃ svakam,
vrīḍamānā niśā|kāle Pāṇḍaveyaiḥ parājitāḥ.

śara|vikṣata|gātrās tu Pāṇḍu|putrā mahā|rathāḥ
yuddhe su|manaso bhūtvā jagmuḥ sva|śibiraṃ prati.
puras|kṛtya, mahā|rāja, Bhīmasena|Ghaṭotkacau,
pūjayantas tad" ānyonyaṃ mudā paramayā yutāḥ,
nadanto vividhān nādāṃs tūrya|svana|vimiśritān,
siṃha|nādāṃś ca kurvāṇā vimiśrāṇ śaṅkha|niḥsvanaiḥ,

64.85 vinadanto mah"lātmānaḥ kampayantaś ca medinīm,
ghaṭṭayantaś ca marmāṇi tava putrasya, māriṣa,
prayātāḥ śibirāy' āiva niśā|kāle, paran|tapa.

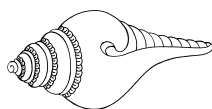
Duryodhanas tu nṛ|patir dīno bhrātr|vadhena ca
muhūrtaṃ cintayām āsa bāṣpa|śoka|samākulaḥ.
tataḥ kṛtvā vidhiṃ sarvaṃ śibirasya yathā|vidhi,
pradadhyau śoka|saṃtapto bhrātr|vyasana|karśitaḥ.

Thus did the battle unfold that day between the Kurus 64.80
and the Pándavas led by Ghatótkacha.

At nightfall the Káuravas, defeated by the Pándavas, Your
Majesty, proceeded to their camp, burning with shame.

The great warrior sons of Pandu, their bodies lacerated
with arrows in that contest, returned elated to their camp.
They honored Bhima-sena and Ghatótkacha and com-
mended each other, overwhelmed with great joy. They gave
various shouts which mingled with the sounds of musical
instruments, and uttered lion-roars that blended with the
blare of conches. The great-spirited heroes shouted to make 64.85
the earth quake, hurting your son to the quick, my lord,
and retired to their tents for the night.

King Duryódhana, distraught at the slaughter of his
brothers, brooded for a while, choking with grief and tears.
He made all the appropriate arrangements for the camp,
then fell to brooding, burning with sorrow and anguished
by the loss of his brothers.



NOTES

Bold references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (*) in the body of the text marks the word or passage being annotated.

- Invocation **The Victory** refers to the triumph of the Pándavas in the great battle at Kuru-kshetra. **Naráyana** (Vishnu/Krishna) and **Nara** (“Man,” identified with Árjuna) are two gods often coupled together. Tradition has it that the goddess of poetic speech, **Sarásvati**, inspired the sage **Vyasa** to compose the poem “Maha-bhárata.”
- 1.2 **The sacred field of Kuru:** Kuru-kshetra, a plain about seventy miles north of Delhi. Its name derives from the fact that Kuru, the famous king and the ancestor of the epic’s protagonists, had previously done penance there.
- 1.9 **Yójana:** lit. “yoking, harnessing”: a measure of distance that can be covered without unharnessing the draft animals. It is equal to about 8–9 miles.
- 2.23 **Kárttika:** Name of a month when the full moon is in the constellation Kríttika, the Pleiades, which corresponds to October–November.
- 3.11 **Rahu** is the demon of eclipse. He is believed to swallow the luminaries at times.
- 3.26 **The Seven Rishis:** the inspired seers to whom the Vedic hymns were revealed. They are represented in the sky by the seven stars of the Big Dipper.
- 3.33 During the **dark fortnight** the moon wanes, and during the light fortnight it waxes.
- 3.80 **Fourfold army:** a complete army consisting of elephants, chariots, cavalry and infantry.
- 4.15 **Gayátri:** a Vedic meter of twenty-four syllables. Also the name of the most sacred mantra, the verse of the “Rig Veda” III.62.10

addressed to the solar god Sávitar “the progenitor.” Repeated by every brahmin at his devotions and uttered in all religious ceremonies, the verse, consisting of twenty-four syllables, translates as: “Let us meditate on the lovely splendor of the God Sávitar, so that He may inspire our minds.”

- 6.5 **Siddhas:** semi-divine beings that have reached the state of great perfection; **cháranas:** celestial singers.
- 6.21 **Seven Rishis:** see note to 3.26.
- 6.29 **Bhagi-rathi:** a name of the river Ganges. The name is derived from the ancient king Bhagi-ratha, who through severe austerities brought the sacred river down from heaven in order to purify the ashes of his ancestors.
- 6.38 **Two lands:** the land in the extreme south is Bhárata, and in the extreme north—Airávata. In between lie **five other lands:** Shveta, Hirányaka, Ilávrita, Hari-varsha and Hímavat.
- 6.47 **Three paths:** the Ganga flows in the realms of heaven, earth, and the lower regions. **The world of Brahma** is the highest realm of transmigratory existence.
- 6.51 **Nagas:** a race of creatures with a human face and a serpentine body, inhabiting a realm under the earth.
- 7.5 **Ámrita** (“immortal”) is the nectar of immortality, produced at the churning of the ocean by the gods and demons; the cognate of “ambrosia.”
- 7.10 **Loving chakra-vaka birds:** the *caakravāka* or ruddy sheldrake is renowned for its fidelity to its partner.
- 8.6 **Yakshas** are semi-divine attendants on the god of riches Kubéra.
- 8.21 **Nara-Naráyana:** see Invocation.
- 9.66 **Kshatriyas** are warriors, **vaishyas** are engaged in agriculture, cattle breeding, and trade; **shudras** are the servants of the three superior orders, of which the brahmins, or priests, are the highest.

- 10.3 **Yugas:** ages of the world. The cosmic cycle, consisting of four ages of gradually diminishing length, comprises 4,320,000 years. The *dharma* declines from *yuga* to *yuga* by one fourth. The ages carry the names of the throws of the Indian dice, thus implying the role of fate in the cosmic involution. **Krita** means “a winning throw,” **treta**—“a trey,” **dvāpara**—“a deuce,” and **tishya** or **kali**—“a discord.”
- 13.7 **Rama, the son of Jamad-agni:** a famous brahmin warrior, also known as Pārashu-rama, or Rama-with-the-axe, who slaughtered the entire warrior caste twenty-one times and gave the earth to the brahmins. He fought a battle with Bhishma, but failed to defeat him. On the duel between Bhishma and Pārashu-rama and its cause see ‘Preparations for War’ (*Udyoga-parvan*), CLAY SANSKRIT LIBRARY edition (CSL) v.178–84 = Critical Edition (CE) v.178–85.
- 14.44 **The Vedas and their branches:** the six *vedāṅgas*, or limbs of the Veda: *sikṣā*, phonetics; *chandas*, prosody; *nirukta*, etymology; *vyākaraṇa*, grammar; *jyotiṣa*, astronomy; *kalpa*, Vedic ritual.
- 14.47 On **Amba** see *Ādiparvan*, CE I.100–104; CE v.17, 188.
- 15.15 **Shikhāndin** was born as Shikhāndini, the daughter of Drúpada the king of the Panchālas, but later exchanged her sex with a male *yaksha* spirit in order to take revenge on Bhishma, who had insulted her in her previous life as Amba. See CE v.188–192.
- 16.26 **Armies** or *akṣauhiṇīs*. Each *akṣauhiṇī* is a large army consisting of 21,870 chariots, as many elephants, 65,610 horsemen and 109,350 foot soldiers. The Kāuravas have eleven such armies, and the Pāndavas have seven.
- 17.2 **Seven large planets:** the Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn.
- 17.13 **Unwilling to fight for Bhishma’s sake:** during the preparations for the war Bhishma ridiculed Karna and praised Ārjuna, whereupon Karna swore that he would join the battle only after Bhishma’s fall. See CE v.49.

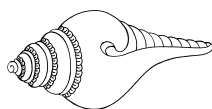
- 17.14 **Ten directions:** the four major and four minor quarters, plus the zenith and the nadir.
- 22.15 A **horse sacrifice** was performed by a king who had territorial ambitions. A specially consecrated horse was set free to roam at will for a year, followed by the royal warriors. Rulers of the lands through which the horse wandered were forced either to fight or to surrender. At the end of the year the horse was brought back to the capital and sacrificed. The performance of one hundred such sacrifices was believed to enable the king to conquer the world of the gods.
- 23.8 **Buffalo's blood:** Durga slew the mighty *asura* demon Māhisha in the form of a buffalo.
- 23.10 **Brahman** is the impersonal Absolute, the unmanifested source of emanation of the universe, the ultimate reality.
- 23.12 **Svaha** and **svadha** are oblations made respectively to the gods and the ancestors respectively, as well as the exclamations uttered during the oblations, personified as goddesses. **Vedānta** (lit. "the end, or the ultimate goal, of the Veda") here refers to the Upanishads, a group of religio-philosophical texts that teach liberation from rebirth through the realization of the identity of the individual soul and Brahman; later one of the six traditional systems of philosophy.
- 23.22 **Rākshasas** are cannibal demons that attack in the dark. **Pishāchas** are demons feeding on corpses. For **Yakshas** see note to 8.6.
- 25.41 **Varshnéya:** descendant of Vrishni, epithet of Krishna. Also applicable to Sátyaki.
- 26.14 **Kauntéya:** son of Kunti, epithet of Árjuna. It can refer to any of the five Pándavas.
- 26.16 **The truth:** *tattva* can mean "truth," but the *tattvas* are also the fundamental principles of phenomenal existence as enumerated in the Sankhya (*sāṃkhya*, lit. "count") philosophy, so there is a double meaning here. This pun recurs in Krishna's discourse on many of the occasions that the word *tattva* is used.

- 26.21 **A man:** *puruṣa* can mean both “male person” and “soul.” This ambiguity allows a pun: the soul can’t be killed; but also, being incapable of action, it can’t kill anything. Despite the nominal inclusion of women at 33.32 below, Krishna’s teachings are rather androcentric.
- 26.39 The dualistic doctrine of Sankhya, which pervades the “Gita,” teaches that the passive inner soul, the embodied “person,” characterized as pure consciousness, is totally distinct from the phenomenal world, which is described as a dynamic process of continuous interaction between three modes, or constituent qualities (*gunas*): pure goodness (*sattva*), passionate activity (*rajas*), and dark dullness (*tamas*), which subsist in all phenomena in various proportions and prompt creatures to act. The soul is freed from the phenomenal world through the realization of its true nature.
- 26.45 **Three modes:** see note to 26.39.
- 26.45 **Self-possessed:** the reflexive pronoun *ātman* (“oneself”) can also be used to denote the soul. This double meaning is exploited to great effect throughout the “Gita.” In the present instance, for example, *ātmavat* also implies “like the soul.”
- 26.53 **Hearsay:** the word *śruti* might also denote the revelation of the Vedas, towards which Krishna has a somewhat ambivalent attitude. See above.
- 26.72 **Nirvana** is a Buddhist term for the ultimate state of liberation. Its link with Brahman here is notable.
- 26.72 **Brahman:** see 23.10.
- 27.24 **Confusion:** the word *saṃkara*, invoked here to describe the hypothetical result of Krishna’s inaction, has already been used by Arjuna at to describe the hypothetical result of his own action.
- 27.28 **Two divisions:** see Cantos 38 and 41–42.
- 32.25 **Reaches the moonlight:** see *Bṛhadāranyaka Upaniṣad* 6.2.15–16; *Chāndogya Upaniṣad* 5.10.
- 33.17 **The “Rig,” “Sama,” and “Yajur” Vedas:** respectively the collections of hymns, chants, and sacrificial formulas; “Athārva

Veda,” the fourth, is a collection of spells. Revealed to the divine Rishis, the Vedas are regarded as eternal truth.

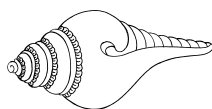
- 34.6 **Seven great Rishis:** see note to 3.26. **Four Manus:** each world cycle features several Manus, progenitors of the human race. The Manu of the present age is credited with promulgating the *Mānava Dharmaśāstra*.
- 34.26 **Sacred fig tree:** *Ficus religiosa*. Its Sanskrit name, *aśvattha*, seems likely to be derived from the tendency of horses to shelter in its shade.
- 36.12 **Fix your mind just on me ... peace follows immediately upon relinquishment:** the order of precedence here is hard to reconcile with the previous few verses, even if the word *yoga* in verses 9 and 11 is taken in the non-technical sense of “engaged in” or “joined up with.”
- 37.5 **The great elements ... the five sense-realms.** This verse encompasses the totality of *prakṛti* (“nature”) as presented by the *tattva* lists of the classical Sankhya philosophy. The five great elements are listed at 31.4; the senses and the sense-realms (elsewhere called *tanmātras*) are mentioned at 28.26; in addition to the familiar five, the ten senses include the powers of action mentioned at 27.6–7.
- 42.66 **Relinquish all your duties:** for relinquishment, see above.
- 43.86 **You ought to destroy ... the prowess of Karna:** before the great battle began, Shalya had promised to act as Karna’s charioteer and diminish his energy, in order to ensure the victory of the Pāṇdavas. See CE v.8.
- 43.98 **Rice ball:** offering to the recently deceased to enable his transfer to the Manes.
- 47.43 The entire Shveta episode (47.43–49.25) is absent from CE. See Concordance in the Introduction.
- 49.3 **Unfair means:** Bhishma slew Shveta by using the magical mighty weapon of Brahma.

- 49.4 **Formerly... has been killed!** Verses 49.4 to 49.7 are very obscure.
- 49.35 **gr̥hya:** such irregular absolutive forms are not uncommon in the epic. See OBERLIES (2003).
- 56.2 **The great formation known as the Gáruda:** (*Gāruda*) named for the bird Gáruda (*Garuda*). See footnote to 3.84.
- 59.63 **Two Krishnas:** Krishna and Árjuna as complementary incarnations of Nara-Naráyana identified in the epic with Vishnu/Krishna (see ‘Bhishma’ vol. 2 (forthcoming), cantos 65–68).
- 59.122 **Yantras** (“devices”) and **indra-kilas** (“Indra’s wedges”): special appliances mounted on the tops of standards.



EMENDATIONS TO THE SANSKRIT TEXT

- 3.31 *triṣu pūrveṣu sarveṣu nakṣatreṣu, viśāṃ pate, Budhaḥ saṃpatate*
'bhikṣaṃ, janayan su/mahad bhayam em. CE : *triṣu sarveṣu*
nakṣatranakṣatreṣu viśāṃ pate gṛdhraḥ saṃpatate śīrṣaṃ janayan
bhayam uttamam K
- 3.34 *pratisroto 'vahan nadyaḥ* em. CE : *pratisroto mahānadyaḥ* K
- 3.55 *eva* em. CE : *enam* K
- 3.60 *tath" āsmi* em. fscce : *tathaiva* K
- 3.71 *dakṣiṇā* em. CE : *dakṣiṇāḥ* K
- 3.71 *pratiśedhate* em. CE : *pratiśedhikāḥ* K
- 7.29 *pañcāśan* em. CE : *pañcaśaṇ* K
- 8.15 *kanak'ātmake* em. CE : *kanakamaye* (unmetrical) K
- 9.71 *duhyed dhenuḥ kāmā/dhuk ca* em. CE : *duhyeta dhenuḥ kāmā/*
dhug (unmetrical) K
- 11.2 *a/cchidra/darśana* em. CE : *acchidradarśanam* K
- 14.4 *ārtilḥ parā m" āviśati yataḥ* em. CE : *ārtilḥ parām āviśati manah*
 K
- 17.38 *patatry ugraḥ prāharat* em. conj. : *patatyugraḥ prahasanaḥ* K,
patannugraḥ prāharat CE
- 21.16 *anu Kṛṣṇaṃ jayem! ēti* em. CE : *katham kṛṣṇa jayemeti* K



PROPER NAMES AND EPITHETS

- ÁBHIBHU Son of the king of Kashi. Fights for the Káuravas.
- ABHIMÁNYU Son of Árjuna and Subhádra.
- ABHISHÁHA Name of a people fighting for the Káuravas.
- ÁCHYUTA A name for Krishna. Also used of many others in the epic.
Literally, “unfallen,” “imperishable.”
- AIRÁVANA Elephant of Indra, also called Airávata.
- AJÁTA-SHATRU A name for Yudhi-shthira. Literally, “he whose enemy is not born.”
- ALÁMBUSHA A demon that fights on the side of the Káuravas.
- ALÓLUPA A son of Dhritarashtra.
- AMBARÍSHA Ancient king of Ayódhya.
- AMBÁSHTHA Name of a people fighting for the Káuravas.
- ANÁNTA A name of the cosmic serpent Shesha. Literally, “infinite.”
- ANÁNTA-VÍJAYA The conch of Yudhi-shthira.
- ÁNDHAKA Name of a people and their ancestor, brother of Vrishni.
- ÁNJANA One of the elephants guarding the eight cardinal points.
- ANÚPAKA A people fighting on the side of the Pándavas.
- ANUVÍNDA Prince of Avánti. Brother of Vinda. Fights for the Káuravas.
- ÁRJUNA The third of the five Pándava brothers. The son of Pandu and Kuntí. Also known as Bibhátasu, Dhananjaya, Jishnu, Pándava, Partha, Phálguna, Savya-sachin. Literally, “white,” “bright.”
- ARÚNDHATI The morning star, personified as wife of Vasishtha and model of fidelity.
- ÁRYAMAN Chief of the Manes.
- ASHÓKA See Vishóka.
- ASHVA-TTHAMAN Son of Drona and Kripa. Fights for the Káuravas.

ASHVINS Twin gods associated with the morning and evening twilights; healers; fathers of the twin brothers Nácula and Saha-deva. Literally, "horsemen."

AVÁNTI Name of a country in West India.

BÁHLIKA Father of Soma-datta. Brother of Shántanu. Fights for the Káuravas. Also name of a people fighting on the side of the Káuravas.

BHADRÁSHVA A land lying to the east of Meru.

BALA A demon slain by Indra.

BHAGA A constellation.

BHAGA-DATTA King of Prag-jyótisha. Fights for the Káuravas.

BHAGI-RATHI A name for the river Ganga.

BHÁNUMAT Prince of the Kalíngas. Fights for the Káuravas.

BHARAD-VAJA An ancient seer. Father of Drona. Grandfather of Ashvattaman.

BHARATA Prototypical ruler of North India; ancestor of most of the characters in the "Maha-bhárata." In the plural, the Bharatas are the descendants of Bharata.

BHÁRATA Descendant of Bharata. Common in the epic.

BHÁRATA-VARSHA India as the land of the descendants of Bharata. Lying far to the south of Meru.

BHIMA The second of the five Pándava brothers. Son of Pandu and Kunti. Literally, "terrifying." Also known as Bhima-sena, Pándava, Partha, Vrikódara. Also the name of one of the sons of Dhritarashtra.

BHIMA-RATHA A son of Dhritarashtra.

BHIMA-SENA Name for Bhima. Literally, "he who has a terrifying army."

BHISHMA Son of Shántanu and Ganga. Literally, "frightful." Also known as Deva-vrata. Fights for the Káuravas.

BHOJA A warrior that fights for the Káuravas. Also name of a people.

BHRIGU An ancient seer.

BHURI-SHRAVAS Son of Soma-datta. Grandson of Báhlika. Fights for the Káuravas.

BIBHÁTSU A name for Áryjuna. Literally, "the tormentor."

BRAHMA The progenitor of all creatures.

BRAHMAN The universal absolute.

BRIHAD-BALA King of Kósala. Fights for the Káuravas.

BRIHAS-PATI Sage, priest of the gods. Regent of planet Jupiter.

BRIHAT-KSHATRA Ruler of the Kékayas. Fights for the Pándavas.

CHANDI Name for Durga.

CHEDI Name of a people fighting for the Pándavas.

CHEKITÁNA A Vrishni warrior. Ally of the Pándavas.

CHITRA A constellation.

CHITRA-RATHA King of the *gandhárvas*.

CHITRA-SENA A son of Dhrita-rashtra.

DAITYA Class of demons.

DÁMANA Son of king Páurava. Fights for the Káuravas.

DÁNAVA Class of demons.

DÁRADA Name of a people fighting for the Káuravas.

DASHÁRHA Name of a people. Krishna is their chief.

DASHÁRNA Name of a people fighting for the Pándavas.

DASHÉRAKA Name of a people fighting for the Pándavas.

DEVA-DATTA The conch of Áryjuna.

DEVA-VRATA Bhishma's original name. Literally, "he whose vows are divine."

DHANAN-JAYA A name for Áryjuna. Literally, "the wealth-conqueror."

DHRISHTA-DYUMNA Son of the Panchála king Drúpada, brother of Dráupadi. Born from a sacrificial fire. Fights for the Pándavas.

DHRISHTA-KETU A warrior that fights on the side of the Pándavas.

DHRITA-RASHTRA King of the Kurus. Son of Krishna Dvaipáyana and Ámbika. Father of Duryódhana and 99 other sons.

DILÍPA Ancient king of Ayódhya.

DRÁUPADI Daughter of Drúpada. Wife of the five Pándava brothers. She has five sons: Prativíndhya, Suta-soma, Shruta-kirti, Shataníka and Shruta-sena.

DRONA Son of Bharad-vaja. Husband of Kripí. Father of Ashva-tthaman. Preceptor of the sons of Pandu and the sons of Dhrita-rashtra. Fights for the Káuravas.

DRÚPADA King of the Panchálas. Son of Prishata. Fights for the Pándavas.

DÚHSAHA A son of Dhrita-rashtra.

DUHSHÁSANA A son of Dhrita-rashtra.

DURGA A goddess.

DURMÁRSHANA A son of Dhrita-rashtra.

DURYÓDHANA Eldest son of Dhrita-rashtra and Gandhári. Literally, "he who is difficult to fight." Also known as Suyódhana.

DUSHPRADHÁRSHA A son of Dhrita-rashtra.

DVAIPÁYANA See Krishna Dvaipáyana.

GADA A younger brother of Krishna.

GADHI An ancient king.

GANDHA-MÁDANA Name of a mountain.

GANDHÁRA Name of a country and its people. Shákuni is their chief.

GANDHÁRI Wife of Dhrita-rashtra. Mother of Duryódhana and ninety-nine other sons. Daughter of Súbala. Literally, "princess of Gandhára."

GANDÍVA The bow of Árjuna.

GANGA River Ganges. Mother of Bhishma.

GÁRUDA Son of seer Káshyapa by Vínata. King of birds. Vehicle of Vishnu. Enemy of snakes.

- GAYÁTRI The most sacred Vedic mantra.
- GHATÓTKACHA Son of Bhima and Hidímba. A *rákshasa* demon. Fights on the side of the Pándavas.
- GÓTAMA An ancient seer. Father of Sharádvat. Grandfather of Kripa.
- GOVÍNDA A name for Krishna. Literally, “cowherd.”
- GUDA·KESHA A name for Árjuna; literally, “he whose hair is in tufts.”
- HABA Name of a *gandhárva*.
- HARI A name for Krishna.
- HEMA·KUTA A mountain range.
- HIDÍMBA A *rákshasa* demoness. Mother of Ghatótkacha.
- HÍMAVAT The Himálaya mountain range and its personification.
- HRISHI·KESHA A name for Krishna. Literally, “he whose hair is splendid.”
- HUHU Name of a *gandhárva*.
- IKSHVÁKU The founder of the Solar dynasty, the first king of Ayódhya.
- ILA Daughter of Manu. Mother of Puru·ravas.
- ILÁVRITA A central land containing Mount Meru.
- INDRA King of the gods (devas). Also known as Mághavat, Shakra, Vāsava.
- IRÁVAT Son of Árjuna by his *naga* wife Ulúpi.
- JAMAD·AGNI A seer. Father of Párasu·rama.
- JANAM·ÉJAYA Son of Paríkshit and great-grandson of Árjuna. At his snake sacrifice, Vaishampáyana recited the ‘Maha·bhárata’ for the first time. Literally, “people-trembler.”
- JANÁRDANA A name for Krishna. Literally, “people-agitator.”
- JALA·SANDHA A son of Dhrita·rashtra.
- JAMBU·DVIPA One of the seven continents, also called Jambu·khanda. Mount Meru stands in its center. Bhárata·varsha is located in its southern part.

- JAYA A warrior that fights for the Káuravas.
- JAYAD-RATHA King of the Sindhus. Fights for the Káuravas.
- JAYAT-SENA King of the Mágadhas.
- JISHNU A name for Árjuna. Literally, “victorious.”
- JYESHTHA A constellation.
- KAILÁSA A mountain.
- KÁITABHA A demon killed by Vishnu.
- KALÍNGA Name of a people fighting on the side of the Káuravas.
- KAMBÓJA Name of a people fighting for the Káuravas. Sudákshina is their king.
- KANVA A sage.
- KÁPILA An ancient sage, the founder of the Sankhya philosophy.
- KARNA Son of Surya (the Sun) and Kunti. Adopted by the charioteer Ádhiratha and his wife Radha. Often known as “the charioteer’s son.” Fights for the Káuravas.
- KARTIKÉYA A name for Shiva’s son Skanda, god of war. Was fostered by Kríttika (the Pleiades), hence his name.
- KASHI Name of a city and of a people fighting on the side of the Pándavas.
- KARÚSHA Name of a people fighting for the Pándavas.
- KATYÁYANI A name for Durga.
- KÁURAVA Descendant of Kuru. Often refers to Dhrita-rashtra’s sons and followers, but the Pándavas are also sometimes called Káurava (since they too are descendants of Kuru).
- KAUNTÉYA Son of Kunti, epithet of Árjuna. It can also refer to any of the five Pándavas.
- KAVI A sage. Father of Úshanas.
- KÉKAYA Name of a people. Also refers to five princes of the Kékayas that joined Yudhi-shthira.
- KÉSHAVA A name for Krishna. Literally, “he who has fine hair.”

KETU The descending node considered as the ninth planet, and the tail of a demon.

KETU-MALA A land lying to the west of Meru.

KÉTUMAT Prince of the Kalíngas. Fights for the Káuravas.

KING OF RIGHTEOUSNESS Yudhi-shthira.

KIRÁTA Name of a people.

KÓSALA Name of a people fighting on the side of the Káuravas.

KRAUNCHA Name of a continent and a mountain.

KRIPA Son of Sharádvat. Grandson of Gótama. Brother of Kripí. Fights for the Káuravas.

KRISHNA Son of Vasu-deva and Dévaki. Also identified with Vishnu/Naráyana, the Supreme God. Also known as Áchyuta, Govínda, Hari, Hrishi-kesha, Janárdana, Késhava, Vásu-deva. Árjuna's charioteer. Literally, "black," "dark." The "two Krishnas" are Krishna and Árjuna.

KRISHNA DVAIPÁYANA Son of Sátyavati and the seer Paráshara. Father of Dhrita-rashtra, Pandu, and Vídura. Also known as Vyasa. His name derives from the fact that he was of black complexion and was abandoned on an island (*dvīpa*).

KRITA-VARMAN A Vrishni ruler. Son of Hrídika. Fights for the Káuravas.

KRÍTTIKA The Pleiades.

KSHEMA-DHANVAN A warrior that fights for the Káuravas.

KSHÚDRAKA Name of a people fighting on the side of the Káuravas.

KUBÉRA The god of riches.

KUNDI-VRISHA Name of a people fighting for the Káuravas.

KUNTI Wife of Pandu. Mother of Karna by the god Surya (the Sun), and mother of Yudhi-shthira, Bhima and Árjuna by Pandu (through the gods Dharma, Vayu and Indra respectively). Also known as Pritha.

KUNTI-BHOJA Adoptive father of Kunti. Fights for the Pándavas.

KURU Ancestor of the Bharatas. "The Kurus" are the descendants of Kuru and include both the Káuravas and the Pándavas, although it often refers only to Dhrita-rashtra's sons and their followers.

KUSHA A continent.

KÚSHIKA An ancient king.

LÁKSHMANA Son of Duryódhana.

MÁDHAVA A name of a people. Descendant of Madhu. A name for Krishna, Sát-yaki, and Krita-varman.

MADHU A demon killed by Vishnu/Krishna.

MADRA Name of a people fighting for the Káuravas. Shalya is their king.

MADRI Second wife of Pandu. A princess of the Madras. Mother of the twins Ná-kula and Saha-deva by the two Ashvins.

MÁGADHA Name of a people fighting on the side of the Káuravas.

MAGHA A constellation.

MÁGHAVAT A name for Indra. Literally, "bountiful."

MAINÁKA A mountain.

MÁLAVA Name of a land and a people fighting for the Káuravas.

MANDÁRA A mountain.

MANDHÁTRI An ancient king.

MANI-PÚSHPAKA The conch of Saha-deva.

MANU Son of Vivásvat. Progenitor of mankind and founder of the Lunar dynasty.

MARÍCHI Chief of the Maruts.

MARUT Storm gods.

MATSYA Name of a people fighting on the side of the Pándavas.

MÉKALA Name of a people fighting for the Káuravas.

MERU A mountain at the center of the cosmos.

MUCHUKÚNDA An ancient king.

MUNDA Name of a people fighting on the side of the Káuravas.

- NABHÁGA An ancient king.
- NAGA serpents; serpent-like demons of the underworld.
- NÁKULA One of the Pándava brothers. Twin brother of Saha-deva.
Son of Pandu and Madri (by one of the Ashvin gods).
- NANDA A cowherd who brought Krishna up. Name of a people.
- NÁNDAKA A son of Dhrita-rashtra.
- NÁNDANA Celestial grove.
- NARA Primeval Man. Often considered a god and coupled with Naráyana. Identified with Árjuna.
- NÁRADA A seer.
- NARÁYANA Name of the god Vishnu. Often coupled with Nara. Identified with Krishna.
- NILA A warrior that fights for the Pándavas. A range of mountains.
- NISHÁDA Name of a people supporting the Káuravas.
- NÍSHADHA A range of mountains.
- NORTHERN KURUS A land lying to the north of Meru.
- NRIGA An ancient king.
- PÁHLAVA Name of a people.
- PANCHA-JANYA The conch of Krishna.
- PANCHÁLA Name of a people fighting on the side of the Pándavas.
Drúpada is their king.
- PANCHA-NADA Name of a people fighting for the Káuravas.
- PÁNDAVA Son of Pandu = Yudhi-shthira, Bhima, Árjuna, Nákula and Saha-deva. Often refers to the followers of the sons of Pandu.
- PANDU Son of Krishna Dvaipáyana. Half-brother of Dhrita-rashtra and Vídura. Father of the Pándavas. Husband of Kunti and Madri.
- PARÁSHARA An ancient sage.
- PÁRASHU-RAMA Son of Jamad-agni. Literally, "Rama with the axe."
Destroyer of kshátriyas. Failed to defeat Bhishma.
- PARJÁNYA God of rain, often identified with Indra.

PARTHA Son of Pritha = Yudhi-shthira, Bhima, Árjuna, Nákula and Saha-deva. Often refers to the followers of the sons of Pritha.

PASHU-PATI God associated and often identified with Shiva. Literally, "lord of creatures."

PAUNDRA The conch of Bhima.

PHÁLGUNA A name for Árjuna. Literally, "born under the constellation Phálguni."

PINÁKA The bow of Shiva.

PRABHÁDRAKA A division of the Panchálas.

PRAG-JYÓTISHA Name of a people fighting on the side of the Káuravas.

PRÁHLÁDA A *daitya* demon who was a devotee of Vishnu.

PRAJA-PATI God associated and often identified with Brahma. Literally, "lord of creatures."

PRATIVÍNDHYA A warrior fighting for the Pándavas.

PRÍSHATA Father of Drúpada. Grandfather of Dhrishta-dyumna.

PRITHA A name for Kunti.

PRITHU An ancient king, son of Vena.

PURU-MITRA A warrior that fights on the side of the Káuravas.

PURU-RAVAS Founder of the Lunar dynasty; son of Ila by Budha.

PURVA BHADRA A constellation.

PÚSHKARA A continent.

PUSHYA A constellation.

RAHU A planet; the demon of eclipse.

RAMA See Párashu-rama.

RISHIS Ancient seers, composers of the Vedas. The Seven Rishis are identified with the Great Bear.

RÓHINI A constellation.

RUKMA-RATHA Son of Shalya. Fights for the Káuravas.

RUDRA A god. Associated with Shiva. Also a class of deities.

SADHYA Class of deities.

SAHA·DEVA One of the Pándava brothers. Twin brother of Nákula.
Son of Pandu and Madri by one of Ashvin gods.

SAMA A son of Dhrita-rashtra.

SÁNYAMANI A warrior that fights for the Káuravas.

SÁNJAYA Son of Gaválgana. Narrates the events of the great battle to Dhrita-rashtra.

SARÁSVATI Name of a river and the goddess associated with speech and learning.

SÁTVATA Name of a people belonging to the Yádavas. Used of Krishna, Krita-varman and Sátyaki.

SÁTYAKI A Vrishni. Also called Yuyudhána. Means "son of Sátyaka."
Grandson of Shini. Fights for the Pándavas.

SATYA·VRATA A warrior fighting on the side of the Káuravas.

SAUVÍRA Name of a people fighting for the Káuravas.

SAVÍTŘI Goddess personifying the Gayátri verse from the Vedic hymn to the Sun god. Mother of the Vedas.

SAVYA·SACHIN A name for Árjuna. Literally, "he who draws (a bow) with his left hand."

SENA·PATI A son of Dhrita-rashtra.

SHAKA Name of a people fighting on the side of the Káuravas. Name of a continent.

SHAKAM·BHARI A name for Durga.

SHAKRA Name of Indra. Literally, "mighty."

SHAKRA·DEVA Son of the Kalínga king. Fights for the Káuravas.

SHÁKUNI Son of the Gandhára king Súbala. Father of Ulúka.

SHALA A warrior that fights for the Káuravas.

SHÁLMALA A continent.

SHALVA Name of a people fighting on the side of the Káuravas

SHALYA King of the Madras. Brother of Madri. Fights on the side of the Káuravas.

SHÁNKARA A name for Shiva.

SHANKHA A warrior that fights for the Pándavas.

SHÁNTANU Father of Bhishma by Ganga.

SHARÁDVAT Father of Kripa.

SHARNGA The bow of Vishnu/Krishna.

SHÁURI A name for Vishnu/Krishna.

SHESHA Thousand-headed cosmic serpent forming the couch of Vishnu and supporting the world.

SHIBI Name of a people fighting for the Káuravas.

SHIKHÁNDIN Son (originally daughter) of Drúpada. Fights for the Pándavas and is pivotal in Árjuna's slaughter of Bhishma.

SHINI Father of Sátyaka. Grandfather of Sátyaki.

SHIVA A mighty god, a great yogi and ascetic who, residing on Mount Kailása, is plunged in meditation through which the universe is maintained and destroyed in due time. He visits burning-grounds, wears a garland of skulls, wields a trident and is surrounded by ghosts. The sacred river Ganges flows from the topknot of his matted hair, in which the crescent moon is fixed. In the forehead he has a third eye, insightful and incinerating.

SHRUTÁYUS A warrior that fights for the Káuravas.

SHUKA A son of Súbala; brother of Shákuni.

SHURA·SENA Name of a people fighting for the Káuravas.

SHVETA A son of Viráta. Fights for the Pándavas.

SINDHU Name of the river Indus and a people dwelling in its valley.

SKANDA Son of Shiva. Commander of the military forces of the gods.

SOMA·DATTA Father of Bhuri-shravas. Fights for the Káuravas.

SÓMAKA Name of a people. Often grouped with the Panchálas.

SON OF RIGHTEOUSNESS Yudhi-shthira.

- SRÍNJAJA Name of a people. Often grouped with the Panchálas.
- STHANU A name for Shiva.
- SUBÁHU King of the Chedis. Fights for the Pándavas.
- SÚBALA Father of Shákuni.
- SUBHÁDRA Younger sister of Krishna. Mother of Abhimányu by Á-
juna.
- SUDÁKSHINA King of the Kambójas. Fights for the Káuravas.
- SUDÁRSHANA A continent.
- SUGHÓSHA The conch of Nákula.
- SULÓCHANA A son of Dhrita-rashtra.
- SUMÍTRA A warrior that fights for the Káuravas.
- SÚMUKHA A son of Gáruda.
- SUPÁRNA A name for Gáruda.
- SUPRATÍKA One of the elephants guarding the eight cardinal points.
- SURÁSHTRA Name of a people.
- SUSHÁRMAN King of the Tri-gartas. Fights for the Káuravas.
- SUSHÉNA A son of Dhrita-rashtra.
- SUTA-SOMA A warrior fighting on the side of the Pándavas.
- SUYÓDHANA Name for Duryódhana. Literally, "good fighter."
- SVAR-BHANU See Rahu.
- SVATI A constellation.
- TRI-GARTA Name of a people fighting on the side of the Káuravas.
- TRI-PURA Name of a people who fight for the Káuravas.
- TÚMBURU A *gandhárva*.
- TVASHTRI Divine craftsman of weapons such as Indra's thunderbolt.
- UCCHAIH-SHRAVAS The white horse of Indra, produced at the churn-
ing of the ocean and fed on ambrosia.
- UGRA A son of Dhrita-rashtra.
- ULÚKA Son of Shákuni. Fights for the Káuravas.

- UMA A goddess. Consort of Shiva.
- UPANÁNDA A people fighting for the Káuravas.
- UPÉNDRA A name for Vishnu; literally, “younger brother of Indra.”
- ÚSHANAS A sage, regent of the planet Venus. Son of sage Kavi.
- USHÍNARA An ancient king. Father of king Shibi.
- UTTAMÁUJAS A Panchála warrior. Ally of the Pándavas. Brother of Yudha-manyu.
- ÚTTARA A son of Viráta.
- ÚTTARA BHADRA A constellation.
- VAIKÚNTHA A name for Vishnu and his Heaven.
- VAISHAMPÁYANA Disciple of Krishna Dvaipayana. Recited the ‘Mahabhárata’ at Janam-ējaya’s snake sacrifice.
- VÁISHRAVANA Name of Kubéra.
- VÁITARANI Name of the river of hell.
- VÁMANA One of the elephants guarding the eight cardinal points.
- VRIDDHA-KSHATRA Father of Jayad-ratha.
- VARSHNÉYA Descendant of Vrishni, epithet of Krishna. Also applicable to Sátyaki.
- VASÁTI Name of a people fighting for the Káuravas.
- VÁSAVA A name for Indra. Literally, “lord of the Vasus.”
- VASÍSHTHA An ancient sage.
- VASU A class of deities. Indra is their chief.
- VÁSU-DEVA Name of Krishna. Means “son of Vasu-deva.”
- VATA-DHANA Name of a people fighting for the Káuravas.
- VAYU The god of wind.
- VENA An ancient king.
- VICHÍTRA-VIRYA Son of Shántanu by Sátyavati through Krishna Dvaipayana. Father of Dhrita-rashtra, Pandu and Vídura.
- VIDÉHA Name of a people fighting on the side of the Káuravas.

VÍDURA Son of Krishna Dvaipáyana and a low-caste shudra woman.
Uncle of the Pándavas and sons of Dhrita-rashtra.

VIKÁRNA A son of Dhrita-rashtra.

VÍKATA A son of Dhrita-rashtra.

VIKÚNJA Name of a people fighting for the Káuravas.

VÍNATA Mother of Gáruda.

VINDA Prince of Avánti. Brother of Anuvínda. Fights for the Káuravas.

VINDHYA A mountain range.

VIRA-BAHU A son of Dhrita-rashtra.

VIRÁTA King of the Matsyas, at whose court the Pándavas lived in disguise during the thirteenth year of their exile, as recounted in the book of 'Viráta.'

VISHÁKHA A constellation.

VISHNU According to the 'Maha-bhárata', the highest god.

VISHÓKA Driver of Bhima's chariot.

VISHVA Class of deities.

VISHVA-KARMAN A deity. Divine architect. Literally, "all-maker."

VISHVA-VASU Chief of the *gandhárvas* in Indra's heaven.

VIVÁSVAT Father of Yama. A solar god.

VIVÍTSU A son of Dhrita-rashtra.

VIKÓDARA A name for Bhima. Literally, "wolf-bellied."

VRISHNI Name of a Yádava people and their ancestor. Connected with the Āndhakas and Bhojas. Krishna, Sátyaki and Krita-varman belong to this clan.

VRITRA Name of a demon slain by Indra.

VYASA Name of Krishna Dvaipáyana. Traditionally considered to be the arranger of the Vedas and the author of the "Maha-bhárata."

YÁDAVA Name of a people. Descendants of Yadu. Used of Krishna.

YADU Son of Yayáti, ancestor of the Yadus (Yádavas). The Yadus are often synonymous with the Vrishnis.

YAMA The god of the dead. Son of Vivásvat.

YÁMUNA A river.

YÁVANA Name of a people. Connected with the Greeks (Ionians).

YAYÁTI An ancient king.

YUDHA·MANYU A Panchála warrior fighting for the Pándavas. Brother of Uttamáujas.

YUDHI-SHTHIRA Eldest of the five Pándava brothers. Son of Pandu and Kunti (by the god Dharma). Also known as the Son of Righteousness (*dharma*), the King of Righteousness, and Ajáta-shatru.

YUYUDHÁNA Sátyaki's proper name.

YUYÚTSU A son of Dhrita-rashtra. Joined the Pándavas on the eve of the great battle.

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